

REPORT
OF THE
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,
BURMA,

For the year ending 31st March 1916.



RANGOON
OFFICE OF THE SUPERINTENDENT, GOVERNMENT PRINTING, BURMA.
1916

LIST OF AGENTS
FOR THE
SALE OF GOVERNMENT PUBLICATIONS.

IN INDIA :

THACKER, SPINK & Co., Calcutta and Simla.
W. NEWMAN & Co., Calcutta.
THACKER & Co., Ltd., Bombay.
HIGGINBOTHAM & Co., Madras.
SUPERINTENDENT, AMERICAN BAPTIST MISSION PRESS, Rangoon.
* D. B. TARAPOREVALA SONS & Co., 103, Meadows Street, Fort, Bombay.
BUTTERWORTH & Co. (India), Ltd., 8-2, Hastings Street, Calcutta.

IN ENGLAND :

HENRY S. KING & Co., 65, Cornhill, E.C.
A. CONSTABLE & Co., 10, Orange Street, Leicester Square, W.C.
KEGAN PAUL, TRENCH, TRÜBNER & Co., Ltd., 68-74, Carter Lane, E.C.,
and 25, Museum Street, W.C.
BERNARD QUARITCH, 11, Grafton Street, New Bond Street, W.
P. S. KING & SON, 2 & 4, Great Smith Street, Westminster, S.W.
GRINDLAY & Co., 54, Parliament Street, S.W.
T. FISHER UNWIN, 1, Adelphi Terrace, W.C.
W. THACKER & Co., 2, Creed Lane, Ludgate Hill, E.C.
LUZAC & Co., 46, Great Russell Street, W.C.
OLIVER & BOYD, Tweeddale Court, Edinburgh.
E. PONSONBY, Ltd., 116, Grafton Street, Dublin.
B. H. BLACKWELL, 50 & 51, Broad Street, Oxford.
DEIGHTON, BELL & Co., Ltd., Trinity Street, Cambridge.

ON THE CONTINENT :

ERNEST LEROUX, 28, Rue Bonaparte, Paris, France.
MARTINUS NIJHOFF, The Hague, Holland.

* For the sale of official publications excluding those of the Legislative Department of the Government of Burma.

TABLE OF CONTENTS.

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING 31ST MARCH 1916.

FIRST PART.

SECTION I.

	PARA(S).	PAGE
Programme for the past year and action taken with regard to it	1	1-3
Programme for ensuing year	2	3
The Pagan Museum and some of its exhibits	3	ib.

SECTION II.

Tours and localities visited	4	3 & 4
Visit to Pagan	5	4
Summer residence at Maymyo	6	ib.

SECTION III.

Thandawgya Image, Pagan	7	4
Northern Gateway of the Thatbyinnyu Pagoda, Pagan	8	ib.
Tethering post for White Elephant, Fort Dufferin, Mandalay	9	4 & 5
Inspection of archæological buildings by Public Works Department Officers	10	5
Proposal for excavation at Pagan	11	ib.
Proposal for an Archæological Survey of Arakan	12	ib.
Proposal for examination of the old Talaing City, Nyaunglèbin	13	ib.
Small tour of inspection in Sagaing District	14	5-7

SECTION IV.

Completion and publication of Provincial List of ancient remains	15	7
Popular agitation against the protection of pagodas by Government	16	ib.
Genesis of the agitation	17	7 & 8
Action taken under the Ancient Monuments Preservation Act	18	8

SECTION V.

Architectural Survey of Pagan	19	8
No excavation works were undertaken in 1915-16	20	ib.

SECTION VI.

Sanctioned programme of archæological works for 1915-16	21	9
Programme of works proposed for 1916-17	22	9 & 10
Private enterprise in conservation	23	10

SECTION VII.

Archæological Scholarship	24	10
Services of subordinates	25	ib.
Intention to take furlough preparatory to retirement	26	10 & 11
Honour to Mr. Duroiselle	27	11

SECOND PART.

SECTION I.

Repairs to East Petleik Pagoda	28	11
Conservation of the Sarabha Gate, Pagan	29	ib.
Inscription shed at Sagaing	30	12
Effect of the European war on Conservation	31	ib.
An important discovery at Min-nan-thu, Pagan	32	ib.
The Min-nan-thu frescoes	33	ib.
Paya-thôn-su and Nandamañña temples	34	12 & 13
Other frescoes at Sambhula temple	35	13

SECTION II.

The Myazedi Pillar at Pagan	36	13
Appointment of <i>Thathanabaing</i> at Pagan in 12th century	37	14
Derivation of <i>Talapoin</i>	38	ib.
Form of invocation	39	ib.
Predominance of Sanskritisms	40	ib.

	PARA(S).	PAGE
Burmese appellation for the coming Buddha	41	14
Chronological value of the Myazedi Pillar	42	14 & 15
Cultural evidence of the Burmese epigraph	43	15
Evidence of Buddhist terms in Talaing	44	15 & 16
Disappearance of the Pyu	45	16
Pyu face of the Myazedi Pillar	46	ib.
Who were the Pyu?	47	16 & 17
New information about Ancient Burma	48	17 & 18
Discovery of Pyu records	49	18
Quest after a living representative of Pyu	50	18—20
Constituent tribes of the Burmese race	51	20
Derivation of the word <i>Prome</i>	52	20 & 21
New inscriptions found	53	21
Pāli passage in a Talaing inscription	54	21 & 22
Additional literary work accomplished in connection with Talaing epigraphy	55	22
Progress made in deciphering Talaing epigraphs	56	22 & 23
<i>Epigraphia Birmanica</i>	57	23
A transliteration scheme of the Burmese alphabet	58	23 & 24
The Burmese face of the Myazedi inscription Pillar, Pagan	59	24
Its date	60	ib.
Its founder	61	25
Archaism	62	ib.
Paucity of vocabularies of the languages of Burma	63	ib.
A proposed comparative vocabulary	64	ib.
The number 'eight' in Tibeto-Burman languages	65	25 & 26
Human funeral sacrifices in Burma in the 16th century	66	26
A Burmese plaque in a French Museum	67	ib.
Old records of Fort St. George shed a light on the History of Pegu	68	26 & 27
Excavations at Pegu conducted by Mr. J. A. Stewart, I.C.S.	69	27
Models of Burmese pagodas	70	ib.
Influence of Cambodian style of architecture on Pagan	71	27 & 28
Chalukyan and Dravidian styles of architecture at Pagan	72	28—30
Probable employment of Chalukyan sculptors at Pagan	73	30
A book on the Shans	74	ib.
Order of ethnic movements in Burma	75	ib.
The Negritos	76	ib.
China, the human hive of nascent nationalities in Indo-China	77	ib.
Antiquarian remains left by these races	78	30 & 31
Borrowings of Burmese History from Shan and Palaung History	79	31
Contributions to the <i>Journal of the Burma Research Society</i>	80	ib.
Reports on special subjects submitted to the Director-General of Archaeology	81	31—34
Ancient Chinese Manuscripts discovered in Kansu Province	82	34 & 35
Coins belonging to the Phayre Provincial Museum, Rangoon	83	35
Silver coins in the Bangalore Museum	84	35—37
Lead used as money in Burmese times	85	37
Stone and bronze figures found at Paung-gu Pagoda, Myinkaba	86	ib.
Archæological finds at Sagaing	87	ib.
Inscribed terra cotta tablets belonging to the Phayre Provincial Museum	88	37—40
Archæological value of the terra cotta tablets	89	40
Mr. Sastri's opinion	90	ib.
Discovery of additional finds at Thidamyo	91	40 & 41
Lead used as money found in Syriam	92	41
Discovery of a <i>Buddhapād</i> and stone inscription in Prome District	93	ib.

ILLUSTRATIONS.

PLATE I.—Dagoba in shrine in Cave No. 11, Kanheri, Thana District, Bombay Presidency (reproduced with the kind permission of the Superintendent, Archæological Survey, Western Circle).	At the end of the text.
PLATE II.—(1) Pebingyaung Pagoda, Pagan	Do.
(2) Pawdawmu Pagoda, Pagan	Do.
PLATE III.—(1) West Petleik Pagoda, Pagan	Do.
(2) East Petleik Pagoda, Pagan	Do.
PLATE IV.—(1) Seinnyet Pagoda, Pagan	Do.
(2) Sapada Pagoda, Pagan	Do.

	PAGE
Appendices	45—67

RESOLUTION
ON THE
REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL
SURVEY, BURMA
For the year 1915-16.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-21, dated
the 17th July 1916.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1915-16.

RESOLUTION.—The Report on the work of the Archæological Department in 1915-16 is a record of the researches of Mr. Taw Sein Ko, Superintendent of Archæological Survey, and of Mr. C. Duroiselle, Assistant Archæological Superintendent for Epigraphy, and is their joint composition. The programme for the year comprised ten items; and satisfactory progress was made in all of these except two items involving excavation which, for reasons beyond the control of the Department, could not be undertaken.

2. The preparation of materials for a monograph on the terra-cotta plaques found at and near the Petleik Pagoda at Pagan was continued, and photographs which had become defective through lapse of time were replaced. Only four plaques are now wanting to complete the whole collection of 550 Jatakas, and the writing of the monograph is ready to be begun. Mr. Duroiselle has completed the decipherment and translation of the Talaing inscriptions on the 400 plaques at the Ananda Temple at Pagan which illustrate the last ten great Jatakas; and in the course of this work he has made a useful collection of 3,000 Talaing words not included in existing vocabularies. Further materials have been obtained for the compilation of a History of Architecture at Pagan, and an interesting account of the influence on it of Cambodian, Chalukyan and Dravidian styles of architecture is included in the Report. Progress has been made with the translation of the first volume of the "Inscriptions collected in Upper Burma, 1900," and of the "Original inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura." A chronological list of all inscriptions found in Burma has been compiled for the period from the end of the eleventh to the first quarter of the fourteenth century, and the remainder of the list is nearly finished. The transliteration and translation, with notes, of the Burmese portion of the inscription on the Myazedi pillar at Pagan is the first of a series of epigraphs which it is proposed to publish in Burma in fascicula under the designation of *Epigraphia Birmanica*; and for this purpose a scheme of transliteration has been prepared. The preparation of a Provincial list of Ancient Remains in Burma is a work which involved much time and trouble; and the Lieutenant-Governor observes with satisfaction that the list has now been completed and published. The funds

available for works of restoration and preservation were curtailed owing to financial stringency, but it was found possible to continue the repairs to the east Petleik Pagoda at Pagan and to conserve the Sarabha gate, the only remnant of the circuit wall of Pagan built in the ninth century.

3. Perhaps the most interesting archæological event of the year was the discovery at the Paya-thon-zu and Nandamañña temples, situated at Min-nan-thu village, a few miles north-east of Pagan, of frescoes of Tantric character which afford evidence of the existence there of the Mahayanist or northern school of Buddhism prior to the introduction of the southern school or Hinayanism which followed upon the conquest of Thatôn by Anawrata in 1057 A.D. This discovery seems to necessitate some modification of the hitherto accepted view that the development of Burmese civilization dates from that epoch and is based on Talaing learning and culture. Its significance is enhanced by the linguistic considerations discussed in paragraph 44 of the Report, which go to indicate that fundamental terms relating to Buddhism have not reached the Burmese language through the medium of Talaing, but rather suggest the existence, at a period anterior to Talaing influence, of a Sanskrit Canon derived from China. It is also noteworthy from the same point of view that Sanskrit forms predominate over Pāli in the Burmese inscription on the Myazedi pillar, which dates from 1112 A.D. This pillar is the earliest lithic record yet discovered in Burma, and the inscriptions on it, beside furnishing chronological evidence of great historical value, have led to the practical rediscovery, through the labours of Mr. C. O. Blagden, of the language of the Pyu; a race which at one time must have exercised a powerful influence in central and southern Burma, though its representatives at the present day have not yet been traced. Further information concerning this remarkable people may be anticipated if it is found possible to decipher the inscriptions discovered at Hmawza in the Prome District, or to establish their affinity with existing races by means of the linguistic researches of which an interesting account is given in paragraph 50 of the Report.

4. The information on various archæological subjects contained in the second part of the Report is of much interest, particularly the summaries of the reports submitted to the Director-General of Archæology on the Sangyaung monasteries of Amarapura and the rock-cut temples of Powun-daung, and the account of the ancient Chinese manuscripts discovered in the province of Kansu.

5. The thanks of the Lieutenant-Governor are due to Mr. Taw Sein Ko and Mr. Duroiselle for the zeal and efficiency with which they have continued to carry out the work of the Archæological Department, and for an interesting Report. Sir Harcourt Butler is much interested in the archæology and ancient history of the Province, and only regrets that owing to the financial situation it is not possible to do more to assist it. His Honour regrets that the health of Mr. Taw Sein Ko is such as may compel him to bring to a close the long and excellent service which he has rendered to Government in various capacities.

By order of the Lieutenant-Governor of Burma,

W. F. RICE,
Chief Secretary to the Government of Burma.

REPORT
OF THE
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,
For the year ending 31st March 1916.

FIRST PART.

SECTION I.

Office work : giving details of programme carried out and of programme proposed for the ensuing year.

The programme for the year under report consisted of the following items :—
Programme for the past year and action taken with regard to it.

- (i) The continuation of the compilation of a monograph on the terra cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan ;
 - (ii) The compilation of the second part of the monograph on the Ananda Temple at Pagan, together with an explanation of the plaques illustrating the last Ten Great *Jātakas* with Talaing inscriptions ;
 - (iii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples ;
 - (iv) The continuation of the examination of (i) Yathemyo (Pegu) and (ii) Twante ;
 - (v) The excavation in the neighbourhood of the Payagyi Pagoda, Hmawza, for Pyu inscriptions ;
 - (vi) The compilation of two Guide-books to Pagan and Mandalay ;
 - (vii) The translation of the first volume of the *Inscriptions collected in Upper Burma, 1900* ;
 - (viii) The translation of the *Original inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura* ;
 - (ix) The compilation of an exhaustive list of the inscriptions found in Burma, arranged according to their dates, and giving (a) the place of origin, (b) founders' name, and (c) a brief indication of their contents, with special reference to important historical or religious data ;
 - (x) Some individual inscriptions chosen from the above or other sources, to be prepared for publication in the *Epigraphia Indica*, with plates of the original inscriptions, literal transliteration, translation and notes.
- "Item (i)—There remain 131 negatives still to be prepared for the collection of photographs in illustration of this item. The number of photographs to be taken was somewhat higher than it was computed last year, although a good number of plaques had already been photographed. When the negatives, which were taken several years ago, were examined, a large number were found to have deteriorated, and new ones had to be taken. There were forty-seven plaques not to be found either at the two Petleik Pagodas or the Ananda temple, but these were fortunately discovered on the terraces of two other pagodas at Pagan. Only four plaques which could not be found at Pagan, are now wanting to complete the whole collection of the 550 *Jātakas* ; these will have to be looked for at the pagodas in the Kyauksè District. Since my appointment as Assistant Archæological Superintendent for Epigraphy, the work in the Photographic Section has practically been doubled, and the photographer, who is also the draughtsman, finds it difficult to satisfy all the demands made on his services by two Officers

working on different subjects. The general introduction to this important collection will now be written and the explanation of the plaques proceeded with. I hope that, meanwhile, the missing plaques will have been found and photographed.

"Item (ii)—The decipherment and translation of the Talaing inscriptions on the 400 plaques at the Ananda Temple, Pagan, illustrating the last Ten Great *Jātakas* have been completed. The work of decipherment had to be done, to a certain extent, from estampages only, a number of plaques still remaining to be photographed. The third and fourth terraces of the Ananda Temple are extremely narrow, especially the fourth, which affords barely any standing room for the tripod and the photographer; hence the photographing of the plaques thereon was difficult and risky work, and the results obtained were not very satisfactory. As the nature of this monograph is, in the main, epigraphical, and as its importance centres principally in the inscriptions in the old Talaing character, the whole collection of the photographs—considering the great difficulty in obtaining perfect negatives of a large number of them—need not, perhaps, be published, those proposed to be omitted being replaced only by the estampages of their legends. A satisfactory feature of this work is that it has yielded an appreciable number of old Talaing words and forms, and has enabled me while searching for modern equivalents, to collect about 3,000 words from the available Talaing literature, which are not in Haswell's Vocabulary."—[Chas. D.]

"Item (iii)—I have succeeded in obtaining a few more drawings and photographs of the principal temples at Pagan, and more materials have been collected in the course of the year for the compilation of a History of Architecture at Pagan. During the year 1915-16, a greater part of the time at the disposal of the draughtsman was employed in inking in the drawings prepared during the year 1914-15, and in preparing drawings of the paintings on the walls of the temples at Minnanthu, Pagan, which bear traces of the Mahāyānist form of Buddhism that once prevailed at Pagan, and which are fast decaying. These drawings were required by the Assistant Superintendent for purposes of his own researches.

"Items (iv) and (v)—Owing to the attitude of the Burmese Buddhists of Lower Burma towards the activities of this Department in the sphere of exploration and excavation of ancient sites, which manifested itself in the objections raised to the action taken by the Local Government for the preservation of certain monuments, those two items were held in abeyance. Later on in the year, it is probable that the sanction of the Local Government will be solicited to substitute for these two items the "Examination of the Antiquities of Arakan," which promises to yield most fruitful and interesting results.

"Item (vi)—The compilation of the two Guide-books to Pagan and Mandalay has been completed, and the letterpress will soon be sent to Press.

"Item (vii)—Maung Hla, B.A., Archæological Scholar, who was put on this duty, succeeded in preparing the translation, with notes, of 20 more pages, and in transliterating 17 more pages of the first volume of the *Inscriptions collected in Upper Burma*, 1900, at the point left off by Mr. E. Pritchard, B.A., Archæological Scholar, who had resigned his scholarship.

"Item (viii)—The rough translation of the *Original inscriptions collected by King Bodawpaya, Upper Burma*, has been brought up to page 210.

"Item (ix)—The first part of this list has been completed. It includes all the inscriptions from the end of the XIth to the first quarter of the XIVth century A.D.

"The second part, that is, all that remains to be finished, is nearing completion. A list of the Pyu and Talaing epigraphs will be added as an appendix. An index will also be compiled giving the names of all historical persons, places, and shrines, with references to the volumes and pages of the volumes of the inscriptions, which will considerably facilitate future researches."—[Chas. D.]

"Item (x)—Mr. C. Duroiselle has completed the preparation of the translation, with notes, and the transliteration of the Burmese face of the Myazedi Pillar, Pagan. It was proposed to publish such epigraphs in the *Epigraphia Indica*, but on reconsideration, Burmese epigraphy appears to stand on a different

footing and it would seem that it would be difficult to have the translations and annotations of these transliterated and original epigraphs satisfactorily printed or edited, either in India or Europe. For this and other reasons, and, in view of the imminent creation of the Burma University, it is under consideration whether they should be published in Burma in fascicula under the designation of the *Epigraphia Birmanica*. A scheme of transliteration has been prepared for the purpose, and the Director-General of Archæology in India has been consulted.

2. The continuation of the same programme of work for the ensuing year has been sanctioned by the Local Government omitting item (vi)—*The compilation of the two Guide-books to Pagan and Mandalay*—and substituting for it, as item (vi), *The preparation of Catalogues Raisonné of the Pagan and Mandalay Palace Museums*. The catalogues of the exhibits in these two museums, which were prepared in 1906, i.e., 10 years ago have become antiquated and many exhibits have since been added to the collections.

3. "The exhibits deposited in the museum at Pagan are increasing every year and form already a numerous and important collection; so it was decided to prepare a *Catalogue Raisonné*, which will form one of the items of work for next year. The exhibits are not restricted, as finds made in Pagan might be supposed to be, to the form of Buddhism now supreme in the land. A comprehensive division of these objects might, with advantage, be made under the heads of: (i) Southern Buddhism; (ii) Northern Buddhism; and (iii) Hinduism. Under the second head, the exhibits are fairly numerous and acquire, in a Southern Buddhist country, a particular interest. They consist of Buddhas flanked by Bodhisattvas, of Bodhisattvas by themselves, a study of whose attributes will reveal their name, etc. For instance, two figures, rather rare in Burma, are found in this museum. One is a small bronze Avalokiteśvara standing in his usual attitude of "charity", *varamudrā*, and holding a lotus stalk in his left hand. He is easily identified by the figure of his Dhyāni-Buddha, *Amitābha*, sitting in his tiara cross-legged with his hands one upon the other in his lap. Another, rarer still—I think the one in the museum is the only one up to now found in Burma—is *Tārā*, the consort of Avalokiteśvara, easily recognizable by her attitude. The importance of all these old works of art lies in the material they afford for the elucidation of some of the problems which centre in the old, historic city of Pagan." —[Chas. D.]

SECTION II.

Tours and Inspection of buildings and sites.

4. The following statement shows the time spent on each tour and the places visited by the Superintendent and the Assistant Superintendent :—

Date.	Object of journey.	Number of days.
1915.	<i>Superintendent, Archaeological Survey.</i>	
June 6th ...	To inspect the archæological buildings at Amarapura ...	1
June 10th to 17th ...	To help in the examination of Mr. J. C. Mackenzie, I.C.S., in Burmese by the Proficiency Standard and to inspect the exhibits in the Phayre Provincial Museum.	8
September 9th to 16th	To attend a meeting of the Pagoda Trustees on the platform of the Shwedagon Pagoda, in connection with the administration of the Ancient Monuments Preservation Act.	8
November 21st to 28th	To examine Mr. H. O. Reynolds, I.C.S., in Burmese, by the Proficiency Standard and to inspect the Phayre Provincial Museum.	8
December 23rd, 1915 to January 1st, 1916.	To inspect the archæological buildings at Pagan and Nyaung-u	10
		35

Date.	Object of journey.	Number of days.
1915.	<i>Assistant Archæological Superintendent for Epigraphy.</i>	
June 8th to 19th ...	To inspect the Rock-cut Temples at Powun-daung ...	12
November 18th to 22nd	To inspect the archæological buildings at Ava ...	5
November 23rd and 24th	To inspect the archæological buildings at Amarapura ...	2
November 25th to 30th	To inspect the archæological buildings at Sagaing ...	6
1916. January 7th to 29th ...	To inspect the archæological buildings at Pagan ...	23
		48

5. I visited Pagan and Nyaung-u from the 23rd December 1915 to the 1st January 1916, to inspect the Sarabha Gate—Remains of the old City wall of Pagan—and the Eastern Petleik Pagoda, which were being repaired, and to supervise the work of the draughtsman and photographer in preparing drawings and photographs of the principal temples there. Mr. Duroiselle, Assistant Archæological Superintendent for Epigraphy, visited Pagan from the 7th to the 29th January 1916, to examine the terra-cotta plaques, illustrating the *Jātakas*, at the Ananda and other temples, and also to supervise the preparation of photographs of some of the exhibits in the Museum there.

6. I took up my summer residence at Maymyo for a period of 3 months and 12 days, from the 1st April to the 12th July 1915, with short interruptions as shown in the statement given above.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

7. Proposals were submitted for the conservation of the Thandawgya image, an image of the Buddha in the *bhumisparça mudrā* at Pagan. It is the only one of its kind that has been proposed for conservation. It is built of stone slabs and deposited in a masonry temple, which is situated a little to the north of the Thatbyinnyu Pagoda, and was erected by Tayōk-Pyemin, the king who fled from the Chinese in 1284 A.D., and who built the Mingalazedi Pagoda (see also Appendices A and B).

8. There are close to the north of the Thatbyinnyu Pagoda, the remains of an arched gateway of the outer circuit wall. The Northern Gateway of the Thatbyinnyu Pagoda, Pagan. pagoda is being conserved at the public expense, and as this gateway forms part and parcel of the shrine, it should also be conserved. It is the only gateway that is now left of the outer circuit wall. It possesses an antiquarian interest as unique as the Sarabha gate, which is the only eastern portal of the ancient city of Pagan. It is particularly interesting as the arch over the gateway surmounted by a *sikhara* still remains in a fair state of preservation. The faces of the walls of the arch have been laid bare, by the falling off of the thick coating of plaster, thereby exhibiting how Burmese arches were constructed in the XIIth century A.D. It is a Gothic arch, in which are used wedge-shaped bricks and stones as well as stone flags as bonders.

9. At the south-eastern corner of the Palace platform, Fort Dufferin, Mandalay, there is a wooden post used as the tethering post of the white elephant during the time of King Mindōn (1853—78 A.D.). It was identified by Maung U, Sub-Engineer, Public Works Department, who is in charge of the Palace Buildings, Mandalay, and the Local Government has sanctioned the

conservation of it at the public expense. It is proposed to build around it a masonry platform using alabaster slabs, at an estimated cost of Rs. 212; and an inscription, in English and Burmese, will be set up.

10. During the year under report, I received inspection notes on archæological buildings in their charge from the following Public Works Department Officers:—The Executive Engineer, Mandalay Division; the Executive Engineer, Pegu Division; and the Subdivisional Officer, Public Works Department, Kyaukse. In December 1915, I inspected with Maung Po Thaw, Assistant Engineer in charge, Myingyan Subdivision, some of the monuments at Pagan, where I met also Mr. C. R. Scovell, Executive Engineer, Pakōkku Division. Mr. C. Duroiselle, Assistant Archæological Superintendent for Epigraphy, inspected the monuments at Shwebo, Sagaing, and Ava with Mr. A. M. Macnab, Executive Engineer, Shwebo Division.

11. "On the occasion of my last visit to Pagan, while inspecting the museum, some recently made finds were brought to my notice. These are small slabs of soft, white stone, on which are beautifully sculptured musicians, animals, *gandharvas* and other mythological beings, the technique of some of which is easily traceable to the old school of Indian sculpture, from which they have probably been copied. They were found at the Paung-gū temple, a small building on the edge of the precipitous bank of the Irrawaddy about one mile from Pagan to the west of Myinkaba. The action of the water has greatly damaged the building, and a few months ago, caused a small portion of it to crumble down, exposing to view the exquisite sculptures above mentioned. I inspected the Paung-gū, and am convinced that many more such and probably other sculptures are buried among the *débris*. It is advisable to clear the *débris* and try and recover what may remain of these sculptures before the river at high flood washes them away. The building is ascribed to Kyanzittha (1084—1112 A.D.).

12. "I had hoped, during the cold season of 1915-16, to be able to visit Arakan; but circumstances and lack of funds prevented me from carrying out this intended tour. Arakan, the dividing line between India and Indo-China is, historically, one of the oldest portions of this Province and is redolent of hoary and manifold Indian influence which is reflected on its old coins, monuments, sculptures, history and traditions. A thorough investigation would, no doubt, reveal much that would enable us to throw light on its ancient history as well as on the relations, through Arakan, between India and Burma, and their inevitable influence, both political and religious, on the latter. Should, this year, circumstances be more favourable, it is my intention to visit Arakan in order to inspect its monuments and other antiquarian remains.

13. "The Deputy Commissioner, Pegu, sent to this office information gathered by the late Mr. C. H. Davies, I.C.S., when he was Subdivisional Officer of Nyaunglebin, concerning several finds made at Letkan which, from their description, do not appear to have any real antiquarian value. The Deputy Commissioner, however, was asked to be good enough to have these objects kept safe and intact in the custody of a responsible person until such time as this office could inspect them. Near Letkan are the ruins of an old walled Talaing city containing many pagodas. It is now proposed that the site should be inspected during the next official year, to ascertain the character of those remains and the advisability or otherwise of conducting excavations there in the near future."

14. "As I was starting on a tour of inspection of the archæological buildings in the Sagaing District and at Amarapura, it was arranged that I should take this opportunity of visiting pagodas and temples not yet borne on List A for conservation or on the list of monuments protected by Government, with a view to ascertain whether any ought to be entered in either of these lists. I visited, for this purpose, five localities:—Tada-U, Panya, Ava, Amarapura and Sagaing, and inspected twenty-three buildings. The following are a few short notes

Inspection of Archæological buildings by Public Works Department Officers.

Proposal for excavation at Pagan.

Proposal for an Archæological Survey of Arakan.

Proposal for examination of the old Talaing city, Nyaunglebin.

Small tour of inspection in Sagaing District.

on some of the most interesting, concerning which steps for protection or perhaps, conservation, may be taken later on. A detailed paper on the whole tour, describing all these monuments, would make interesting reading and a useful supplementary little guide-book to charming nooks and corners seldom visited by tourists or scholars. I am gathering the necessary notes for this.

"The *Gū-thôn-Lôn* or "Three Cave-Temples" at Panya. These three temples, built one near the other, were founded in 1340 A.D. by King Uzanā. They are the direct descendants of the Pagan style. They have vaulted corridors running round a central pile which sustains the *sikhara*, and their entrances consist of semi-pointed arches, so rare in the Sagaing and Mandalay Districts. They were originally decorated with glazed plaques representing the *Jātakas*, each bearing an inscription in Burmese. Some are still *in situ*, while most of the others will probably be found among the *débris* of the superstructures lying around their base. Steps should be taken to recover these plaques and to have those buildings placed on the list of protected monuments. An inscription was found near by from which it appears that this locality was anciently known as *Eng-Neng*. The fact is likewise recorded that the southernmost temple was covered altogether with silver leaves to the value of 64,000 coins of that period.

"The *Paya-ni*, built by the Taungu Prince, son of King Bodawpaya (1781—1819 A.D.), is situated at the south-west corner of the walls of Amarapura near the village of Pyatthat-kyi. It is a small building, of a style all its own, and not yet, I think, found elsewhere in Burma. It is square on plan, a vaulted corridor runs round the central pile, and the upper part of the walls follows the curve of the vault within. It is surmounted by a square terrace, as in a Singhalese *dagoba*, which supports a bell-shaped superstructure, octagonal instead of cylindrical in form, the whole structure being crowned by a *sikhara*. Quite a special feature is the decoration of the roof, which consists of four enormous stylized cobras, one at each corner, rearing its head with an expanded hood as if in the act of striking. The entrance door on the north, made of teak wood, is delicately carved in floral designs and figures. Within the building is a statue of the Buddha, 28 feet high, in the *abhaya mudrā*. It is one of the best examples of statuary I have seen in Burma: the drapery falls very naturally and artistically round the limbs, and recalls the Gandhāra images. Considering the size of the statue, the proportions have been very finely kept. The villagers of Pyatthat-kyi look after this building; but there is always the risk that they might, during repairs, obliterate some of its important architectural features. The *Paya-ni*, too, should be borne on the list of protected monuments.

"The *Lôn-daw-gyi* Pagoda, about a mile to the north of Sagaing, was built under the auspices of King Mohnyinmindaya in 1430 A.D. It is a Singhalese *dagoba*, and is still in a good state of preservation, only the finial and a small portion of the square terrace supporting it being damaged. Pagodas of the Singhalese type are not, on the whole, numerous in Burma, and this one ought to be protected.

"The *Sigōngyi* Pagoda is situated midway between Sagaing and Ywataung, and about a mile north-west of Sagaing and quite close to the railway line. It is an immense building consisting of three terraces on which was the usual bell-shaped superstructure. The latter has crumbled down, burying the greater part of the terraces under its *débris*. Those terraces are ornamented with glazed plaques, about 8 inches by 8 inches, representing *Jātaka* scenes. I saw only a few *in situ*, the rest being probably hidden by or buried under the *débris*. Some of them seem to have found their way to museums in England. Mr. St. Andrew St. John, a retired member of the Burma Commission, was kind enough to send me the photographs of four bearing inscriptions in Burmese. When funds allow, an effort should be made to recover some of these interesting plaques, the technique of which is somewhat different from that of the Pagan plaques. The building should be declared a protected monument so as to safeguard it against the depredations of curio-hunters, who, I am told, visit it periodically.

"In a shed near the Mingalazedi, a modern pagoda at Tada-U, I came across two sets of stone figures representing the Prediction of the Buddha Dipaṅkara to Sumedhā. Each group consists of Dipaṅkara 4 feet high, of

Sumedhā, the girl, Sumittā, and four saints following the Buddha. All these figures are beautifully executed: the style is clearly that of Pagan, and reminds one of the Ananda statues. They were found in the jungle around at different times and are under the care of the Mingalazedi Trustees."—[Chas. D.]

SECTION IV.

Progress made in the preparation of the Provincial List of ancient Remains.

15. In paragraph 5 of his Note, dated the 15th July 1904, on *The work and organization of the Provincial Survey in Burma*, Sir John Marshall, the Director-General of Archæology, says: "Even if the course suggested above is adopted, the amount of touring and inspection entailed upon the Archæological staff in the work of revision will be very considerable, and it is doubtful if it can be brought to completion in less than five or six years." It is with profound satisfaction that I have to record that the compilation of the revised lists of ancient monuments in all the eight divisions of the Province, namely, the Mandalay, Sagaing, Meiktila, Magwe, Arakan, Tenasserim, Pegu, and Irrawaddy Divisions, was completed within the prescribed time-limit, and that the lists themselves were published in the course of the year under report.

16. In paragraph 16 of last year's report, a reference was made to the objections raised by the local elders in the Bassein and Henzada Districts to the action taken by the Local Government for the preservation of certain pagodas in their custody, under the Ancient Monuments Preservation Act, 1904. Under the stress of the titanic struggle in Europe and, owing to the proverbial uncertainties attached to all wars, the contagion of hostility rapidly spread to Toungoo, Pegu, Rangoon, Insein, Syriam, Moulmein, and Prome. The public feeling against the proposed measure became intensified, and, at one time, tended to have a political aspect, and threatened to assume formidable proportions because of the cry that "Religion is in danger." For four months, namely, from July to October, I was engaged in combating the agitation that was fostered by a certain section of the people, who wished to fish in troubled waters. I corresponded with local elders, Pagoda Trustees, Native Officials, Barristers-at-law, and the Editors of Burmese newspapers at Rangoon and Mandalay, and answered their queries, solved their doubts, and explained to them the aims of the Government, and the objects of the Act. It was deemed expedient that the intentions of the Local Government should be explained to the Buddhist public, and a meeting was held, on the 12th September 1915, on the platform of the Shwedagon Pagoda, over which Mr. J. E. Houldey, I.C.S., Deputy Commissioner, Rangoon, presided. There was a large concourse of people, both lay and clerical, about 2,000 being present. Mr. Houldey's speech and explanations and my own lasting over two hours, still left the audience somewhat sullen and sceptical; but, happily, the backbone of the opposition was finally broken, and, with the welcome news of the success of the British arms in the different theatres of the war, and the withdrawal of the five notifications affecting the Buddhist shrines in the Pegu, Irrawaddy, Tenasserim, Meiktila, and Sagaing Divisions, the agitation gradually died down, and things assumed a normal aspect.

17. It is necessary to probe down a popular agitation in order to find out its causes, and to remove them, if possible. Several rumours inimical to the authorities were prevalent, one being that the British Government intended to seize all the treasures buried in pagodas in order to defray the expenses of the war. This rumour appears to be somewhat justified by the fact that, in the past, the rulers of Burma had

never scrupled to despoil the pagodas of their hidden treasures in times of stress and storm, as well as by the following historical events:—

(i) *XIth Century A.D.*—Anawrata, King of Pagan, conquered Thatôn and Prome and despoiled the pagodas of their treasures. At his capital, he built the Shwesandaw and Shwezigôn Pagodas, in which were enshrined the relics obtained from the lower country.

(ii) *XIV—XVIIIth Centuries A.D.*—In 1385 A.D., Yazādarit became King of Pegu. During his reign began the series of wars between Ava and Pegu, which lasted four centuries, and exhausted the whole country. These wars were exterminating as well as devastating, and religious buildings were broken down by both belligerents for the sake of their treasures.

(iii) *XVIth Century A.D.*—Ava and Prome were overrun and devastated by the Shans under Zalôn, Chief of Mohnyin, who declared that the Burmans had concealed their treasures in pagodas, and commanded them to be broken into. At Syriam, Philip deBrito and Nicote, *alias* Nga Zingā, a Portuguese adventurer, who had risen to be king, was an equally notorious iconoclast. He broke down a number of Talaing Pagodas, and shipped off their contents to the Portuguese Viceroy of Goa. Phayre says: "The native historians, Burmese and Talaing, record with intense bitterness that the pagodas round the city of Pegu were dug into and plundered of the golden images and precious stones, which Bureng Naung had enshrined in those fabrics. The people, deeply moved at this sacrilege, murmured among themselves that their race and religion would be brought to an end." *

(iv) *XVIIIth Century A.D.*—During the ruthless wars carried on between Alaungpaya and the Talaings, numerous pagodas were broken into. Following the example of Anawrata, who built the Shwezigôn Pagoda at Pagan in the XIth century A.D., Alaungpaya built the Shwe-chet-tho Pagoda at Shwebo, in which were enshrined the sacred relics obtained from the Talaing country.

The Buddhists of Burma may now rest assured that, under the benign British rule, such ruthless wars will never recur, that such acts of vandalism will never be permitted or condoned, and that the safety of religious monuments of all denominations is ensured by the Acts of the Legislature as well as by the Queen's gracious Proclamation of 1858, King Edward VII's Proclamation of 1902, and King George V's Proclamation of 1911.

18. As it was deemed expedient to preserve the walls of the old town of Hmawbi in the Insein District, and to regulate excavation within their limits, General Notification No. 286, dated the 1st October 1915, was issued under the provisions of sections 20 and 23 of the Ancient Monuments Preservation Act, 1904.

Action taken under the Ancient Monuments Preservation Act

SECTION V.

19. As explained in item (iii), paragraph 1, the architectural survey of Pagan is being proceeded with. In section II, Second Part, of the present report (*vide* paragraphs 70—73) full references are made to the models of Burmese Pagodas and to the influence exercised on the architecture of Pagan by the Cambodian, Chalukyan, and Dravidian styles of architecture.

20. Owing to the agitation against the protection of pagodas by Government as explained in paragraph 16, no excavation works were undertaken at Hmawza or elsewhere in the course of the year under report. It is, however, hoped that, during the ensuing year, Mr. Duroiselle would be in a position to visit Arakan and conduct excavations there, if he could spare any time from the inspection of monuments.

No excavation works were undertaken in 1915-16.

* Phayre's *History of Burma*, page 127.

SECTION VI.

Accounts of Conservation works proposed, carried out, or in progress, and of the expenditure incurred on them.

21. At the beginning of the year under report, the following was the sanctioned programme of Archæological works for 1915-16. Sanctioned programme of Archæological works for 1915-16.

	Rs.
(1) Wages of caretaker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace buildings, Mandalay	3,500
(3) Annual repairs to <i>Pyatthats</i> on Fort walls, Mandalay	1,500
(4) Annual repairs to Tombs of ancient Kings and Queens of Burma at Amatapura and Mandalay.	196
(5) Annual repairs to Salin Monastery, Mandalay	100
(6) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura	100
(7) Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay	100
(8) Annual repairs to Pangôn and Shwedaik, Amarapura	100
(9) Annual repairs to Thudama <i>Kyaung</i> , Mandalay	100
(10) Annual repairs to Atumashi <i>Kyaung</i> , Mandalay	80
(11) Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(12) Annual repairs to Queen's Monastery, Mandalay	100
(13) Annual repairs to Taiktaw Monastery, Mandalay	500
(14) Annual repairs to Sangyaung, Amarapura	100
(15) Clearing jungle around Pagodas at Tagaung, Ruby Mines District	240
(16) Annual repairs to Tupayôn Pagoda, Sagaing	250
(17) Annual repairs to <i>Tasaung</i> and Bell, Mingun	100
(18) Annual repairs to Pôndawpaya, Mingun	40
(19) Annual repairs to Sinbyumè Pagoda, Mingun	550
(20) Annual repairs to Watch Tower, Ava	200
(21) Annual repairs to Ôkkyauing, Ava	600
(22) Annual repairs to shed over inscription stones near Tupayôn Pagoda, Sagaing	600
(23) Annual repairs to Alaungpaya's Tomb, Shwebo	50
(24) Annual repairs to shed over inscription stones in the Court House compound, Shwebo.	20
(25) Wages of Durwans to look after the pagodas and Musuem at Pagan	1,620
(26) Maintenance of pagodas at Pagan	1,700
(27) Jungle clearing around the pagodas in the Kyaukse District	250
(28) Annual repairs to the Archæological buildings at Hmawza	350
(29) Annual repairs to Pâli stone shed to the west of Pegu Town	25
(30) Annual repairs to Pillars of Victory, Pegu	5
(31) Continuation of the restoration of the corridors of the Eastern Petleik Pagoda	3,609
(32) Continuation of special repairs to the Palace Buildings, Mandalay	5,400
(33) Preservation of the Remains of the East India Company's Factory on Hainggyi (Negrais) Island.	400
(34) Petty repairs to the Summer Houses and the Water Palace in the South Royal Garden at Mandalay.	2,688
(35) Special repairs to Watch Tower and Ôkkyauing at Ava, Sagaing District	2,247
(36) Constructing quarters for the Pagoda Durwans, Pagan	2,754
(37) Special repairs to the Sarabha Gate-Remains of the old wall of Pagan	484
(38) Extension of the Musuem, Pagan	4,557
(39) Repairs of the <i>Tasaung</i> over Bell, Mingun	578
(40) Construction of a cook-house for the Medaw <i>Kyaung</i> , Sangyaung Monastery, Amarapura.	84
Total	36,071

Towards this expenditure, it was announced, at the beginning of the year, that the Government of India had made an allotment of Rs. 8,000 as a grant-in-aid from Imperial Revenues, and Provincial Funds contributed Rs. 28,071. But in the course of the year, owing to the financial stringency due to the European war, the major portion of these grants was withdrawn and only works of a very urgent nature were put in hand. A detailed account of the actual expenditure incurred on them is given in Appendix C.

22. In view of the retrenchment of expenditure also in the year 1916-17, only works, the execution of which is of absolute necessity, are proposed to be begun and carried out in 1916-17. The expenditure is to be incurred mainly on minor repairs and maintenance, preference being given to wooden structures, which enjoy a limited term of life and are subject to rapid deterioration. The following is a list of them :—

	Rs.
(1) Wages of caretaker for the old Portuguese Church, Syriam	144
(2) Annual repairs to Palace buildings, Mandalay	3,500
(3) Annual repairs to Tombs of ancient Kings and Queens of Burma, Amarapura and Mandalay.	196

	Rs.
(4) Annual repairs to Salin Monastery, Mandalay	100
(5) Annual repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura	100
(6) Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay	100
(7) Annual repairs to Thudama <i>Kyaung</i> , Mandalay	100
(8) Annual repairs to Atumashi <i>Kyaung</i> , Mandalay	80
(9) Annual repairs to Tawyagyaung Pagoda, Mandalay	50
(10) Annual repairs to Queen's Monastery, Mandalay	100
(11) Annual repairs to Sangyaung Monastery, Amarapura	100
(12) Clearing jungle around pagodas at Tagaung, Ruby Mines District	240
(13) Annual repairs to <i>Tasaung</i> and Bell, Mingun	100
(14) Annual repairs to Pôndawpaya, Mingun	40
(15) Annual repairs to Alaungpaya's Tomb, Shwebo	50
(16) Wages of Durwans to look after the pagodas and Museum, Pagan	1,620
(17) Maintenance of pagodas at Pagan	1,700
(18) Annual repairs to the Pāli stone shed to the west of Pegu Town	25
(19) Annual repairs to Pillars of Victory, Pegu	5
(20) Constructing a cook-house for the Medaw <i>Kyaung</i> , Sangyaung Monastery, Amarapura.	84
Total	8,434

Towards this estimated expenditure, a sum of Rs. 5,000 has been provided in the Public Works Department Budget for 1916-17, and an application has been made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 3,500.

23. U Kanti, the *Yathegyi* or Hermit of the Mandalay Hill, has, during the last eight years, spent more than ten lakhs of rupees, on the repair, conservation and embellishment of the religious buildings situated in the vicinity of that hill. The shrine for the reception of the relics of the Buddha found by Dr. Spooner at Peshawar, which were made over in 1910 by His Excellency Lord Minto to the delegates from Burma, has been constructed by him; and he is now engaged in decorating the *Zayats* in North Moat Road by having frescoes painted on them. The *Thathanabaing* or Buddhist Archbishop was not behind-hand in manifesting a similar zeal. At his instance, private effort and private subscriptions were utilized in executing the necessary repairs to the following monuments at Amarapura: (i) Taungthaman Kyauktawgyi; (ii) Zaunggalaw Kuthodaw; (iii) Singyoshweku and other pagodas at the four corners of the city walls; and the (iv) Patodawgyi Pagoda. Arrangements were likewise made by the Archbishop with the Trustees of the Shwezayan Pagoda, near Tônbo, to have that shrine repaired.

SECTION VII.

Notice of the Subordinates and their work and of changes in personnel.

24. Mr. E. Pritchard, B.A., resigned his scholarship in June 1915, and, in August of the same year, Maung Hla, a graduate from the Rangoon College, was awarded the Archæological scholarship of the year. Mr. Duroiselle reports that he has displayed intelligence and enthusiasm in his work.

25. Maung Mya, Architectural Surveyor, and Maung Pe, Head Burmese Writer, continued to give satisfaction, as in former years. The other members of the staff also worked satisfactorily. I trust that, at the conclusion of the European war, the pay and prospects of the clerks would be considerably improved. They have, for years, borne the heat and burden of the day, and the labourer is surely worthy of his hire. The matter is before the Local Government.

26. As I intend to take furlough in the spring of 1917, the duty of compiling the next Annual Report will probably devolve on Mr. Duroiselle, who has kindly consented to accept it. On the expiry of the leave, it is probable that I shall not return to Archæological work. If my health remains indifferent, I may retire from the service of Government, after serving it, in most varied capacities,

for 35 years. I have been in charge of the Archæological Department since the 17th May 1899, and the present report is apparently the last that I shall write in my capacity as Superintendent, Archæological Survey.

27. His Excellency the Governor-General of French-Indo-China has been pleased to renominate Mr. Duroiselle as a "Correspondant de l'Ecole Française d'Extreme-Orient," an honour much prized and appreciated by Orientalists. Between the French School at Hanoi, the Siam Society at Bangkok, and the Burma Research Society at Rangoon, much solid work relating to Indo-China is expected to be done.

SECOND PART.

SECTION I.

Full accounts of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

28. In the concluding portion of paragraph 34 of last year's report, it was stated that an assistant of the Archæological Department would be deputed to help in refixing the loose plaques on the walls of the corridors of the East Petleik Pagoda, and in re-arranging the order of sequence of the plaques *in situ* in the eastern corridor. Maung Pe, Head Burmese Writer, was placed on this duty, which was discharged satisfactorily. He reports that he had to refix, in their proper order, 201 plaques. There are 550 of them, the last representing King Vessantarā giving away his white elephant. The square core of the pagoda is surrounded by four parapet walls facing the cardinal points, each containing four rows of panels. The series begins at the first inner row at the south-eastern corner and proceeding northward, encircles the core, till the second inner row is reached. The process is repeated till the 489th number is reached. Flanking the pagoda, there are four corridor passages with panelled walls, which are also covered with plaques, with the exception of the northern corridor. The parapet walls of the western entrance are covered by plaques illustrating scenes in the Buddhist hell. There are a number of odd fragments, which could not be satisfactorily pieced together, and they were fixed at the north-western corner of the corridor passage.

29. The gate is the only remnant of the circuit wall built, in the IXth century A.D., by Pyinbya, the 33rd King of the Pagan dynasty, and, as such, deserves conservation and reverential treatment. The entrance to it is guarded by two guardian spirits or *nats*, brother and sister, each of whose image is deposited in a masonry shrine. The sister, who appears to be the senior, is on the left side of the gateway, and occupies a higher pedestal. They are still held in reverence by the people of Pagan and its neighbourhood. Their origin is obscure, but they are said to represent the Popa Maungdaw and Hnamadaw (brother and sister *nats* of the Popa Hill), who are the Mahāgiri *nats*, Maung Tindè and his sister, Thônbanhla or Shwe Myet-hnā, who reside on Popa Hill, the Olympus of Burma. The oracles of the Mahāgiri *nats* were as celebrated in the palmy days of the Pagan Empire as were those of Olympus. In the gateway, two gates originally existed. Each was separated from the other by a square space, a feature common to the gateways of walled cities in China, but absent at Ava, Amarapura and Mandalay. The cracks in the roofs of the shrines were grouted and made water-tight, and a flight of steps on the south side of the Maungdaw's shrine was restored. The top of the wall on each side of the gateway was protected by one or more courses of old brick laid in lime mortar, so as to make it water-tight, and efficient drainage was provided for inconspicuously along the serrated edges of the brick work. Adjoining the gateway, there still remains on each side a portion of the circuit wall. That on the south side was cleared of vegetation and dressed down, so as to make it neat and tidy.

30. "At Sagaing and Amarapura are the two largest collections of original stone inscriptions under the care of this Office. At Sagaing, a shed was built to house them; but when the plan and the estimate had already been sanctioned, new inscriptions came to light, with the result that the shed was found too small to contain them all, and some twenty of them were kept lying on the roadside. It was proposed to erect a wire fence all round the shed and place these inscriptions within it until such time as the shed was enlarged. It was further proposed, should funds not be obtainable for the erection of this fence, to remove these stones and place them against the wall of the Tupayon Pagoda only a few yards away. This step would go far to preserve them, as they are now lying on the ground, overgrown with grass, and in danger of their letters being obliterated by cattle."—[Chas. D.]

31. With the exception of the two works mentioned above (*vide* paragraphs 28 and 29), scarcely any money was expended on the conservation of other important monuments. The grants for archæological works were withdrawn and re-appropriated for use elsewhere.

32. "The existence of Mahāyānism and its tantric influences at Thatōn, side by side with Hīnayānism, has been remarked and commented upon by eminent scholars already. It has also been sometimes advanced and rightly, that the form of Buddhism at Pagan before the middle of the XIth century was not the one now flourishing in Burma, but a form of Northern Buddhism of which the *Arīs*, an indigo-robed monkhood, were the priests. The native chronicles themselves assert openly that before the fall of Thatōn in 1057 A.D., and the consequent introduction of the purer school of Hīnayānism, Buddhism was not known at Pagan. Such a statement made by historians, though long after this period, yet not without knowledge of the real facts, was merely a way of ignoring altogether the existence of that to them, depraved form of religion, so little in conformity with the one they revered, but which however, lingered on in Upper Burma long after the XIth century, and which is probably not altogether extinct even now, in some parts of Burma. Up to now, no incontrovertible proof of the existence of such a school of Buddhism, apart from the very vague notices of it found in a very few inscriptions and in the histories themselves, has been forthcoming. Only a few small statues such as Bodhisattvas and one Tārā could be brought forward as a proof; but such statues, only a few inches in height, might—as they were in fact—have been imported from India by traders and missionaries of divers schools, visiting the then metropolis of Buddhism. But corroborative proof has, I think, now been found in the frescoes at Min-nan-thu near Pagan.

33. "Min-nan-thu is a small village a few miles to the north-east of Pagan. There are to be found the remnants of many monasteries and temples decorated, some with plaster and stone-carvings, others with some of the best preserved frescoes to be found in Burma; frescoes which belong clearly to different schools of painting and different forms of worship; and the most interesting may be seen in the two temples mentioned below.

34. "The *Paya-thôn-su* is so called from the fact that the monument consists of three distinct small square temples with vaulted corridors and porticoes, joined together by two vaulted narrow passages leading from the one into the other. The walls of the corridors and the roofs are covered with beautifully painted and well preserved frescoes. They appear to be of north-east Indian origin and are frankly of Mahāyānist and Tantric character. This is shown by Bodhisattvas, mostly in worldly dresses, embracing their *Saktis*, or wives; some are standing with one *Sakti* in each arm; others are seated, with one wife on one knee, or two, one seating on each knee. Some figures have four and others six arms. A striking feature is that a few of these Bodhisattvas have unmistakable Burmese features, but the *Saktis* they embrace are Indian. There are also panels of beautifully executed floral designs and mythological monsters. Nothing is known as to the date of the foundation of this temple.

"The *Nandamaññā* is only a few hundred yards away from the Paya-Thôn-zu. The frescoes therein, still better preserved, are also Tantric in character, but in some instances of an unspeakable eroticism. The *Nandamaññā*, according to an inscription within its precincts, was built by King Narapatisithu in 610 *sakkarāj* or 1248 A.D., which shows that Northern Buddhism, in an active form, was still extant at Pagan at that date. The monks residing near by in a monastery, some remnants of which are still standing, were not Southern Buddhists; they might possibly be those famous *Arīs*, often mentioned in the histories, but of whom so little is in reality known. The *Nandamaññā* inscription refers to those monks. It is stated that the people had to furnish them morning and evening, with rice, beef, betel and a jar of spirits. It is well known that partaking of food in the after-noon and drinking spirits are absolutely forbidden to Hīnayānist monks. A close study of these important and interesting frescoes will no doubt throw some light on the religious history of Burma of that time and also on the *Arīs*, whose name is still familiar but about whom nothing definite is known.

35. "The Sambhula temple is also at Min-nan-thu; its inscription records that it was built in 1255 A.D. by the daughter of King Kyazwā, and wife of King Uzanā. It is a square building, with a circumambulatory corridor running round the central square pile sustaining the *sikhara* above. On one side of this pile is a large recess containing a seated figure of the Buddha in the *bhūmisparçamudrā* or "earth-touching" attitude. On the face of the pile surrounding this recess, is a splendid fresco, beautifully preserved, representing the assault of Māra's hosts to oust the Sage from his seat. The style is different from that of the paintings mentioned above and is apparently derived from the Ajanta paintings. The diversity of the figures pressing in disorder on their onward march, the life infused into the attitude of each of them and the size of the painting which, representing only one scene, covers several square yards, make of this fresco one of, if not the most, remarkable in Burma. Steps have been taken to copy the paintings of the *Paya-thôn-zu* and *Nandamaññā* temples, to serve as material for a special report. This fresco may be included to show the sharp contrast between the two styles."—[Chas. D.]

Other frescoes at Sambhula temple.

SECTION II.

The epigraphical, numismatic, exploratory and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the general Archæological Report.)

36. An account of this quadrilingual inscription is given at pages 65—67 of my *Burmese Sketches*. There are two copies of this epigraph, which were incised in 1112 A.D., and which are the earliest lithic records extant in Burma. They were discovered, in 1886-87, by the late Dr. E. Forchhammer at Myinkaba, a small village to the south of Pagan, where Manuhā, the last of the Talaing Kings of Thatōn, passed his days of captivity. The original has now been deposited in the Pagan Museum, while the replica has been set up on the platform of the Myazedi Pagoda at Myinkaba. Each pillar contains the same record composed in four languages, and engraved on each of its faces, namely, Talaing, Pyu, Pāli and Burmese. The first two faces were deciphered and translated by Mr. C. O. Blagden, and his translations were published in the *Journal of the Royal Asiatic Society* for October 1909 and April 1911 respectively; the Pāli face was deciphered and translated by me, in 1909, and a copy of my translation was furnished to Mr. Blagden; the decipherment and translation of the Burmese face have just been completed by Mr. C. Duroiselle. It is proposed to publish these four versions in a single fasciculus.

The Myazedi Pillar at Pagan.

37. King Kyanzittha poured the water of libation on the ground in the presence of seven Buddhist monks, one of whom is described as *Mahāthera*. In the Pāli version, he is called *Dayāparo*; but in the Talaing, Pyu, and Burmese texts, this personal name is omitted. In accordance with Oriental etiquette, whereby the personal name of an individual is merged in his official designation, the monk, who is described as *Mahāthera*, appears to be the Archbishop of the Buddhist Church or Head of the Buddhist Hierarchy, and to correspond to the *Thathanabaing* of modern days.

Appointment of *Thathanabaing* at Pagan in XIIIth century.

38. In the Talaing record, he is called *Tirlapoy* signifying "Our Lord." This expression appears to be the original of *Talapoin*,* meaning a Buddhist monk, which is frequently mentioned in Sangermano's *Burmese Empire* and whose derivation has hitherto baffled its learned editors and commentators. In the same document, the remaining six monks are described as *titar*, which Mr. Blagden has tentatively deciphered and conjecturally interpreted. The corresponding appellation in the Burmese epigraph is *Sangrī*, a senior monk, and that in the Pyu version is *tra*: (*bā*): which appears to signify *Dhamma-sāmi* or "Lord of the Law."

Derivation of *Talapoin*.

39. Each face begins with *Srī*, a form of invocation to Lakshmi, the goddess of prosperity.† In the Talaing and the Burmese faces, this is succeeded by the Buddhist formula, *Namo Buddhāya*—"Honour to the Buddha"—instead of the usual *Namo tassa Bhagavato Arahato Sammāsambuddhassa*. In the Pāli and Pyu faces, this formula is entirely absent. The form of invocation and the Buddhist formula savour of Mahāyānism, or the Northern School of Buddhism.

40. With the exception of the Pāli face, which is inscribed in the faultless language of Magadha, all the epigraphs exhibit a strong partiality for derivatives from Sanskrit rather than from Pāli. After a lapse of 55 years after the conquest of Thatōn in 1057 A.D., when the Southern Canon in Pāli had been introduced into Pagan from the Talaing country, it is remarkable to note that traces of the Sanskrit Canon still lingered on. In the Burmese face, besides the titles of the King and the Queen, which are all in Sanskrit, the Sanskritic forms *thāpanā* (Sanskrit *sthāpanā* and Pāli *thāpanā*), *Sarvañūtañān prajñā* are met with. In the Talaing face, where a different state of things is expected, the words, *sarvañūtañān* and *upadrow* (Sanskrit *upadrava* and Pāli *upadduṇam*) occur. In the Pyu version, the following Sanskrit derivatives are found: *Bradima* (Sanskrit *Pratimā* and Pāli *Patimā*), *Stabana* (Sanskrit *sthāpanā* and Pāli *thāpanā*), *saveñodeñe breñe* (Sanskrit *sarvañūtañānam prajñā* and Pāli *sabbaññūtañānam paññā*). The subject is further discussed at pages 32 to 40 of my *Burmese Sketches* with special reference to the question whether Sanskrit or Pāli derivatives were first introduced into the Burmese language. The Myazedi Pillar affords a strong corroborative evidence from an unexpected quarter in support of my thesis as to the priority of the former class of derivatives.

41. In the Buddhist Scriptures written in Pāli, the Fifth or the coming Buddha is called *Metteyya* (Sanskrit *Maitreya*), while the Burmese call him *Ari Madeya* or *Arein Madeya*. In the Talaing face, he is called *Mettey*, while in the Burmese face he is referred to as *Ari Mittiyā*. In the Pyu version, he is described as *Būdha Ari Medeya*, which is evidently the original of the Burmese form.

Burmese appellation for the coming Buddha.

42. The Myazedi Pillar is a contemporary record, and its chronological value lies in the fact that it gives two definite data: (i) that Kyanzittha became King of Pagan after 1628 years had passed away after the *Parinirvāna* of Gautama Buddha, and (ii) that the King reigned 28 years. These data have

Chronological value of the Myazedi Pillar.

* Mr. Duroiselle would rather derive the word from *Talapuin*.

† In the Pyu face, the Sanskrit form *Srī* is changed to the Pāli form *Siri*.

enabled us to revise the dates of accession and demise of Kyanzittha's immediate successor, Alaungsithu, and two of his immediate predecessors, Saw Lu and Anawrata,* as given in the *Mahāyāsawin* and Phayre's *History of Burma*.

43. The cultural evidence afforded by the Burmese epigraph is extremely striking. It has hitherto been the fashion to represent Anawrata as the leader of a barbarian horde, who swept down upon Thatôn in 1057 A.D., and from thence carried away captive its King, Manuhā, together with "five-elephant loads of Buddhist Scriptures and five hundred Buddhist priests," and that it was during his reign that the Burmans received their religion, letters, and other elements of civilization from the Talaings. Indeed, Forchhammer, at page 4 of his *Jardine Prize Essay*, says: "Nor did they, (*i.e.* the Burmans), prior to this event, (*i.e.* the conquest of Thatôn by Anawrata in 1057 A.D.) possess an alphabet, much less a literature. Their most ancient inscriptions are not older than six centuries and display the art of writing in its infancy." The Burmese face of the Myazedi Pillar constitutes the most valid refutation of the erroneous belief hitherto held, by Oriental scholars and laymen alike, regarding the late development of Burmese civilization, and its being entirely based upon Talaing learning and culture.†

44. If additional evidence is required to strengthen such a refutation, it is afforded by the fundamental terms relating to Buddhism which are found in the Talaing language. If Burmese civilization was really based entirely upon Talaing learning and culture, and if the Burmans really derived their alphabet, literature, and religion, from the Talaings, as alleged by certain writers on Burma, such terms found in Burmese should certainly be of Talaing origin. But they are not: they assume more of a Chinese complexion, indicating as they do, that the form of Buddhism prevailing at Pagan, before the conquest of Thatôn, was Mahāyānism, with its Sanskrit Canon, which was derived from China. The following tabular statement will illustrate what is stated above:

Buddhist terms in the Burmese language.

Serial Number.	Burmese.	Meaning.	Chinese.	Talaing‡	Remarks.
1	Phu-rā : (pronounced Pha-yā :)	Buddha ...	Fu-ya ...	Kyāk ...	In Talaing, Kyāk means an object of worship which may be the Buddha, his image, or a pagoda.
2	Tarā : (also pronounced Ta-yā :)	Law ...	Ta-erh (Ma-ye)	Dhaw.	
3	Saṅgha ...	Assembly ...	Tsang-ka ...	Saṅ.	
4	Sikrā : (pronounced Sagra :)	Indra ...	Shih-Chia ...	In ...	The difference between Sikrā : and In is most remarkable. The Shans call <i>Indra</i> Hprā : In.
5	Neikban ...	Nirvāna ...	Nieh-p'an ..	Nibbān.	
6	Pu-t'o : (pronounced Pa-t'o :)	A pagoda ...	Fu-t'o ...	Pha-um ...	Pha-um means a heap in Talaing.
7	Kyaung ..	A monastery ...	Kung or Kiong	Bh ...	The Burmese and Talaing terms for a pagoda and monastery are so totally different that they do not indicate a common origin.
8	Rahan : (pronounced yahan :)	An ordained monk.	Lohan ...	Saṅ ...	In the Burmese face of the Myazedi Pillar the term Saṅ-grī, meaning a "Senior Monk" occurs. Saṅ-grī is made up of Saṅ, a member of the Saṅgha, and grī, to be great (modern Burmese 𑜀𑜢𑜤𑜰𑜫) Saṅ in Chinese is Tsang, and in Shan Ts'ang.

* *Vide* pages 65—67 of *Burmese Sketches*.

† See also the discussion on the subject at pages 12—13 of my *Some Remarks on the Kalyāni Inscription*, 1894.

‡ The Talaing equivalents were supplied by my learned colleague, Mr. C. Duroiselle. For a detailed discussion of the subject see at pages 27 to 31 of my *Burmese Sketches*.

Buddhist terms in the Burmese language—concluded.

Serial Number.	Burmese.	Meaning.	Chinese.	Talaing.*	Remarks.
9	Shan or Shin ...	A novice ...	Shang-jen	Sāmaṇi.	In Talaing, religious or canonical books are called <i>Prakuih</i> , and medicinal and other treatises <i>gran</i> .
10	Kyam : ...	A canonical book	Ching ...	Prakuih ...	
11	Pe ...	A plam-leaf ...	Pei ...	Slaruit.	
12	Pu-ti-si (pronounced Ba-di-zi.)	A rosary ...	P'u-t'i-tzu ..	Makhaton.	
13	Kantaw (pronounced Kadaw.)	To return thanks; to do obeisance	Kan-tao ...	Kala' (pronounced Ka-law).	
14	Kye : zū ...	To render assistance ; to do a good turn.	Chi-tsu ...	Gun.	
15	Hlū ...	To give in charity.	Lu ...	Kuiw dān (pronounced Kawdān.)	
16	Shi-k'o ...	To worship ; to seek refuge in.	Shih-k'ao ...	lñow.	

45. In 1112^{*} A.D., when the Myazedi Pillar was set up, the Burmese, Pyus, and the Talaings must have formed politically important communities, in order to justify the assignment of a separate epigraph to each of them. The Pāli was probably looked upon as the standard version, much in the same way as the French version of a Treaty is regarded in the Chancelleries of Europe at the present day. After that date, the Pyus completely disappeared from view, leaving not a trace behind. As Buddhism was completely absorbed by Hinduism in India, it would appear that they were completely absorbed by the Burmese. It is true that in the Burmese inscription at Bodh-Gaya,† which is dated 1295—98 A.D., the title of *Pyu-ta-thein-min*, "Lord of the 100,000 Pyus," is mentioned as being borne by a descendant of an Arakanese Prince, who was restored to his ancestral throne by Alaungsithu,‡ King of Pagan (1118—87 A.D.), but the word "Pyu," in this connection, appears to be the national appellation whereby the Burmans were known to the Arakanese.

46. Oriental scholars owe a deep debt of gratitude to Mr. C. O. Blagden,§ for having so patiently and laboriously, and with such critical acumen, deciphered and translated the Pyu face of the Myazedi Pillar. He has practically re-discovered an extinct language and opened a fruitful field of linguistic enquiry. Judging by its grammar, syntax, and vocabulary, there is no doubt that Pyu belongs to the Tibeto-Burman family of languages and the quest after its living representative has become as interesting and adventurous as the quest after the "Holy Grail." Pyu favours *media* rather than *tenuis* letters and the words *Tathāgata*, *Rājakumar*, *pratimā*, *sthāpana*, *prajñā*, and *Metteya* become, in it, *Dathagada*, *Rajaguma*, *bradima*, *stabana*, *breñe*, and *Medeya*, in the same manner as the German word *Gott* becomes "God" in English.

47. Ancient Prome or Śrīkshetra was certainly one of the strongholds of the Pyu people. We hear of the Pyu-Min or Pyu Rulers at Po-wun-daung in the Chindwin Valley and at Halingyi in the Mu Valley. A tribe called the P'iao, Piu, or Pyu, is mentioned in

* The Talaing equivalents were supplied by my learned colleague, Mr. C. Duroiselle. For a detailed discussion of the subject see at pages 27 to 31 of my *Burmese Sketches*.

† See pages 90—93 of *Burmese Sketches*.

‡ See page 40 of Phayre's *History of Burma*.

§ See also his article on "The Pyu Inscriptions" at pages 127—132 of the *Epigraphia Indica* Volume XII.

the Chinese annals of the T'ang dynasty of the VIIth century A.D. The third King of Pagan, who reigned from 167-242 A.D., is called, in Burmese history, "Pyū-saw-ti," or the "Princely Ruler of the Pyu tribe." Coming still to earlier times, that is, the Ist century A.D., we find that the tribes under the monarchy at Prome or Sriksheṭra were the Pyu,* Thet, and Kanran, and that a civil war arose among them. The Pyu fought among themselves and separated into two parties. "One division having occupied the hilly district to the south-east of Prome (*i.e.*, Taungnyo in the Tharrawaddy District), was attacked by the Talaiṅgs, and then crossed the great river into the country west of Padaung (in the Prome District). There they were attacked by the Kanran (of Sandoway) as intruders into land already occupied, and were driven north to Mendon (*i.e.*, Mindōn in the Thayetmyo District). They retired further north, then crossing the Irawadi under their leader, Thamuddarit (Thamōkdayit), said to be nephew to Thupinya (Thupyinnyā), arrived at a place on the river-bank called Yun-hlwut-guen (Yōnhlut-kyun). Near to this the city of Pagan (Pagan), called New Pagan (Pagan), was founded. Thirteen years had been occupied in the wandering of the tribe. After this period, the separate tribes are seldom mentioned, except in ancient ballads, and the name Mrammā appears as the national designation of all."† Now, Taungnyo, Padaung, and Mindōn are still the habitat of the tribes of the Chin or Thet race, and the fugitive Pyus appear to have found an asylum among the people of a cognate or Tibeto-Burman race. In those days, the site of Pagan was occupied by the people of the Pyu race, and Thamōkdayit became the Supreme Ruler of a confederacy of nineteen Pyu villages. The name "Pagan" itself seems to be derived from "Pu (Pyu) gāma" *i.e.*, the village of the Pyus.

48. "Most of the information, as meagre as it is, that we possess about Burma before the XIth century, has been gathered from foreign sources, principally the Chinese. We can gather now a little more from quite a different

New information about Ancient
Burma.

source: from the voyages of Arab, Persian and Turkish travellers,‡ from about the IXth century A.D. They tell us that, already so far back, Pegu, the *Rahmā* or Talaing kingdom, was a great and prosperous country, possessed of a numerous army in which elephants formed quite a feature; and describe in a quaint and picturesque manner, the formation and order of these armies on the march and in the offensive, the organisation of the numerous camp followers who, it is said, numbered nearly 10,000. There were frequent wars between *Rahmā* (Rāmaññadesa) and Indian Princes, the latter probably invading the country for its coveted riches. The pestilence mentioned in the Kalyāṇī inscription, but where no date is given, seems to have devastated the country during the second half of the IXth century:§ "anybody coming there from other parts of India, dies; traders run the risk owing to the large benefits they realize in this kingdom." At the time of this pestilence, the country was governed by a queen. The exports consisted principally of gold in powder, silver, a kind of very fine and much prized cloth, a dress made of which—says the worthy trader, Sulayman, whose notes were put into shape in 851 A.D.—can, when folded tight, go through a signet-ring; aloes, and rhinoceros' horns. It appears the Chinese bought large quantities of the latter, with which they made belts on the model of gold and silver ornaments, and which they much prized. The medium of exchange then was the cowry. Much important geographical information can also be gleaned from another new compilation,|| in which later and independent statements often confirm and throw some more light on much earlier ones. All the above memoirs and texts refer on the whole to Lower Burma, which was more easily accessible by sea than Upper Burma, through the mountains on its north-western and north-eastern frontiers.

* In the Arakanese Chronicles, the Burmans of Pagan are called *Pyū*, and the Burmans return the compliment by calling the Arakanese *Thet* in their own annals.

† Pages 18 and 19 of Phayre's *History of Burma*.

‡ *Relations des voyages et textes géographiques arabes, persans et turks relatifs à l'Extrême-Orient, du VIIIe au XVIIIe siècles*;—G. Ferrand, Paris, 1913.—[*Chas. D.*]

§ Ibn al-Fakīh compiled his memoir from several accounts of voyages to the Far East already existing, in 902 A.D.—[*Chas. D.*]

|| *Textes d'auteurs grecs et latins relatifs à l'Extrême Orient, depuis le IVe siècle av. J. C. jusqu'au XIVe siècle*; G. Coedès, Paris.—[*Chas. D.*]

"From a Chinese source edited for the first time some years back,* we get, perhaps, the most complete and important information regarding the Burma of the VIIIth century: it is Kya Tan's itinerary from China to India. It contains, in the usual exact and minute manner of Chinese recorders, a most interesting itinerary from the upper reaches of the Irrawaddy down to Prome. It helps us to correct Parker † on several important points, and confirms the opinion—which epigraphy itself indirectly corroborates—expressed by not a few writers, that the placing of the foundation of Pagan in the Burmese chronicles in the 1st century A.D., after the fall of Prome is probably an historical after-thought to give an appearance of hoary political importance to Pagan. It is not contended that the place did not exist at all, but the fact that it is completely ignored in all foreign sources before about the Xth or XIth century, goes far to show that its political and religious importance dates barely from the immediate predecessors of Anoratha (second half of XIth century). Kya Tan and his predecessors know nothing at all of Pagan; and they always refer to the capital of Burma, which they call P'iao, as being Sarekhetarā (Old Prome). Pagan becomes known to the Chinese as an important place, and they cease to speak of Prome as the capital only at the beginning of the Sung dynasty (960 to 1278). The very name of *Mien*, the name by which the Burmese are known in Indo-China and to the Chinese does not appear in Chinese authors as the name of an important nation before the XIIth century. They knew only the P'iao (Pyu) as masters of the land. Moreover, the Pyu discoveries inaugurated a few years ago by Mr. Taw Sein Ko, and at least three inscriptions‡ show that the Pyus, although their power gradually diminished, were still a potent political factor in the land till the end of the XIIth century, when they seem to disappear completely from the scene."—[Chas. D.]

49. In the course of excavations at Hmawza in the Prome District, which is the site of ancient Śrīkshetra, inscriptions in the Pyu language inscribed on clay votive tablets, stone funerary urns, and stone slabs have been discovered, from time to time, but, in the absence of a living representative of that tongue, Mr. Blagden, to whose custody the estampages have been transferred, has found it extremely difficult to decipher, translate, and annotate them, and, for the present, they must remain a sealed book to us. So far, only the following dates have been provisionally ascertained: 673, 688, 695 and 718 A.D. The Pyu epigraphs to be deciphered and translated are—

- (i) the Bèbè Pagoda inscription;
- (ii) the Kyaukka Thein inscription;
- (iii) four short inscriptions on votive tablets;
- § (iv) the inscriptions on urns found near the Payagyi Pagoda;
- (v) the Halingyi inscription found in the Shwebo District;
- (vi) the Amarapura inscription removed to that place by Bodawpaya (1781-1819 A.D.);
- (vii) an inscription at Pagan, probably dated 1284 A.D., whose reverse bears another epigraph in the Chinese character.

50. In paragraph 55 of my Report for 1914-15, it was stated that efforts would be made to obtain the vocabularies of the Lo-lo and Li-so tribes from the British Consul at T'engyüeh, and of Lahu from the Assistant Political Officer at Kengtung. Mr. A. E. Eastes, the British Consul, was asked for copies of any records relating to the language or vocabulary of the Lo-lo and the Li-so,

* *Deux itinéraires de Chine en Inde à la fin du VIIIe siècle*: Paul Pelliot *Bulletin de l'Ecole Française d'Extrême-Orient*, Vol. IV. This is a geographical memoir compiled by Kya Tan during the period 785-805 A.D.—[Chas. D.]

† *Burma, with special reference to her relations with China*, by E. H. Parker, Rangoon, 1893.

‡ The Myazedi Pillar, one face of which is in Pyu; and the curious document at the Pagan Museum, one face of which is in Chinese and the other in Pyu. This latter document cannot be earlier than 1284 or 1287 A.D. It is curious that, in this inscription, the Chinese seem to have considered the Pyu language as of more weight for a record of facts than the Burmese, which they ignored. It still remains to be seen, however, if the Pyu face is a translation of the Chinese, which is far from being improbable. The Bodh-Gaya inscription, 1205 A.D., by Taw Sein Ko, *Epigraphia Indica*, 1911, p. 118.—[Chas. D.]

§ Items (i) to (iv) were found at Hmawza in the Prome District.

that might be found among the archives of his office, especially copies of the records left by the late Mr. G. J. L. Litton, who travelled through the Salween Valley, and met the Li-so in their primitive state. The same officer, Mr. F. S. Grose, Assistant Superintendent, Kengtung, Lieutenant-Colonel G. E. T. Green, I.A., Deputy Commissioner, Katha, Lieutenant-Colonel C. E. Bowen, I.A., Deputy Commissioner, Pakōkku, and Mr. T. F. G. Wilson, Assistant Superintendent, Kachin Hills, Sadōn, were requested to be so kind as to furnish me with the Lo-lo, Li-so, Lahu, Kadu, Taungtha and Yawyi. (Li-so) equivalents respectively of the following English words, which were mainly culled from Mr. Blagden's article on the *Preliminary Study of the Fourth Text* of the Myazedi Inscription*, which appeared in the Journal of the Royal Asiatic Society for April 1911: The first ten numerals from one to ten; father, mother, wife, son, grandchild; to give, to make, to die; city, village, year, month, day; sign of the possessive case, name, that, this, likeness, shape, slave; I, thou, he, my, thine, his; king, queen, prince; good, bad, gold, silver, copper; to bring, to be sick, water, fire, to pour (as water), kinsman, to oppress, to dedicate or give in charity. Mr. Eastes has sent me a most interesting reply. He quotes the following extracts from the reports by the late Mr. Litton: "The ethnological features of the Upper Mekong and Salween are of the utmost interest. As regards the very mixed population of this district, it would appear to be derived from two sources:—(a) Migration south from Tibet, a country which cannot support a large population. This migration is represented by Kachins, Mossos, Lisaw (Li-so), Lashi, and probably Lo-los. (b) Migration west from the Yang-tzu Valley, represented by the Shans and later by the Chinese The Li-su (Li-so) are believed to be allied to the Lo-lo tribes, which inhabit Yunnan and part of Szech'uan. A Tibetan origin is commonly assigned both to the Lo-lo and the Li-su, and in their tall, bony physique, high cheek-bones, and sepia complexions, the two tribes certainly resemble each other. There is also a striking similarity in the languages, which can hardly be accounted for save on the theory of common race." The following extract is given from the reports by Mr. Archibald Rose, C.I.E.: "The Lo-los are more advanced than most of their wild neighbours, and, unlike the Kachins and Li-sus, they have a written language, and some of their religious manuscripts bear evidence of art and skill." The following extracts from Johnston's *From Peking to Mandalay* are also quoted: "The Lo-los were once a powerful non-Chinese race inhabiting a great part of Southern Ssuch'uan and the greater part of Yunnan. The so-called Hei Ku-t'ou or "Black Bones" are the aristocrats of the race, the Pai Ku-t'ou or "White Bones" the "tame" ones, who do what they are told by any one who has authority over them, whether of their own race or not. The people seem to be as hospitable as those of Laos and the Shan States, with whom, indeed, it is just possible that they are ethnologically connected. It is evident that there are several dialects, which probably represent several broad tribal cleavages. It is doubtful, indeed, whether many of the Yunnan Lo-los would be able to carry on an intelligent conversation with the independent Lo-los. These Pa-U-Rong Lo-los use the Tibetan alphabet in transcribing their language, but only a few of them can read and write. There is, however, a system of written characters peculiar to the Lo-los. It appears to be unknown among these colonists. As times go on, it is probable that their descendants will gradually forget their own language The Li-so, judging from their language only, would appear to be rather closer to the Burmese than to the Mo-so. In the Yung-ning District, however, Li-so and Mo-so live together on amicable terms, and both express contempt or hatred for the Lo-los. The Li-so are quite as widely scattered as the Mo-so, and may be found, apparently, in the Shan States and the Kachin highlands as well as in Yunnan and Ssuch'uan. They appear to be very closely related to the La-hu of the British Shan States. The Li-so language was examined by Prince Henry of Orleans, who found it like that of the La-hu or Muh-so and that of the Lo-los. The Li-so of Yung-ning, when questioned by me, gave themselves the name of Lu-su." Mr. Eastes winds up his interesting letter by stating: "Concerning the

* That is to say, in the Pyu language.

'Pyu' or 'P'iao,' of whose very existence I must confess to complete ignorance prior to the receipt of your despatch under reply, the only information of any interest which I have been able to discover, is that, under the T'ang dynasty, which held sway in China from A.D. 618 to 907, the name P'iao country was given to the eastern part of Burma." The officers mentioned above have made a most generous response by furnishing me with the vocabularies required, and these lists remain to be examined, tabulated, and compared, so that, if possible, the laws of phonetic changes may be formulated in order to establish affinity between the Lo-lo, Li-so, Kadu, Taungtha, Lahu and Muhso languages. It seems likely that Pyu has not left any direct descendant. If that is so, the distinction of being its most nearly cognate living relative may be claimed by several languages: one, perhaps, on the ground of resemblance in phonetics; another because of its having a closely similar grammar or syntax; a third, perhaps, on account of its being nearest in lexicographical agreement. The enquiry, in order to be fruitful, may extend over several years.

51. According to Burmese tradition, there were seven constituent Tibeto-Burman tribes, which eventually developed into the Burmese nation: (i) ခမ္ဗဇ် Arakanese; (ii) ထားဝယ် Tavoyans; (iii) ဝယဇ် people of the Yaw Valley in the Minbu District; (iv) ထောင်ချီ Taungthu; (v) ပျံ Pyu; (vi) ကန်ရံ Kanran or Karens; (vii) မြန်မာ Burmese. We know something about the Arakanese, who claim to be the elder branch of the race, and who, like the Scotch, pronounce their conjunct *r* distinctly, and the Tavoyans, who pronounce their conjunct *r* and *y* alike, as *l*. There is a notion among writers on Burma that the Tavoyans are descendants of the Arakanese. This is entirely wrong. The former have closer affinities to the people of Pagan of the XIth to XIIIth centuries A.D. than to the Arakanese. The ဝယဇ် the people of the Yaw Valley, are supposed to be Burmanized Chins. The Taungthu and Pyu had once their headquarters at Thatôn and Prome respectively, and the latter are closely related to the Lo-lo and Li-so of Yünnan and Ssuch'uan. The Kanran may be identified with the Karens, who are divided into the Sgaw and Pwo tribes, and who appear to be related to the Miao-tzu of Kueichou. The Mranmā or Burmese did not become supreme and completely absorb the remaining six tribes till after the Chinese invasion of 1284 A.D., when the presence of a common national danger seems to have thrown down the tribal barriers and to have accelerated the fusion of the different tribes under the dominant leadership of the Burmese. In the quadrilingual Myazedi Pillar of 1112 A.D., an equal status is accorded to the following languages: Pāli, Talaing, Pyu, and Burmese, the Pāli version being evidently regarded as the French text of a Treaty in the chancelleries of Europe, *i.e.* to say, it was used as the standard version for checking and controlling the interpretation of the other three versions. Nearly two centuries later, *i.e.* to say, in 1284 A.D., when a Chinese inscription was set up to commemorate the invasion of Pagan under Kublai Khan, the honour of being the translatory medium to the Chinese text was accorded to Pyu alone, thereby indicating that the invaders, at that particular period, attached a greater literary and political importance to the Pyu tongue than to the Burmese. There is no evidence to show how, when, and why Pyu completely disappeared as a separate language, and as an independent tribe.

52. At pages 19-20 of my *Burmese Sketches*, I have derived the word *Prome* from *Brohm*, a Talaing word signifying *Brahm* or *Brahma*, and stated that, in Cambodian, *Brahma* is called *Prohm*. In Bengal, Burma is known as Brahmo-desh, which, in Pāli, assumes the form *Brahma-desa*. The Burmans have a saying: ပြည်ဝင်သွင်းပြီ, *i.e.*, "If a person is a native of Prome, he is of Pyu descent." The word ပြည် (pronounced *pyi*) signifies a town, city, or capital, and is the Burmese equivalent of the Pāli word ပုရ (pura) which Burmans often write as ပုရ (pūra) as in အာရပူရ (Amarapūra). The final nasal, ဃ (ñ) and န (n), being interchangeable, I am inclined to think that the word ပြည် represents the Talaing word ပြ် which is pronounced *prawn* and signifies *Brahma*, as in Cambodian. The Lü and Khün of Kengtung, the Lao of Chiangmai, and

the Siamese talk of Hpra-in and Hpra-Pawm, who are, no doubt, Indra and Brahma, and whose appellations are derived from the Talaings on the Cambodians. In the traditions attached to the Po-wun-daung in the Chindwin Valley and to Halingyi in the Mu Valley, the ဣဇ္ဇဒ္ဒိယ (i.e. the Pyu rulers and Prom rulers) are often mentioned. The word ဣ in the expression ဣဇ္ဇဒ္ဒိယ appears to be identical with *Prom* or *Prohm* which is another form of the word *Brahma*. It would, therefore, seem that the words ဣ and ဣ in Burmese, are the counterparts of ဣ and ဣ (= ဣ pronounced Bröm) in Talaing, that they are all identical in meaning, and that they signify the *Brahma* of *Brahmo-desh* or *Brahma-desa*, which eventually becomes the *Mramma-desa* of the Kalyāṇī inscription of the XVth century at Pegu, and of earlier and later epigraphs.

53. "The year under report has yielded very few new epigraphical finds.

New inscriptions found.

The abstention from excavations and exploration for reasons given at the beginning of this Report mainly contributed to this paucity of new discoveries. The following have been found:—

(i) "In a small and nameless temple at Wetkyi-in, half way between Nyaung-U and Pagan, was found a short inscription written in ink on one of the walls. It is dated *Sakkarāj* 556=1194 A.D. The language is Burmese, very archaic and recalls that of the Myazedi Pillar. It contains no new historical data, merely recording the enshrinement of the Buddha figure in the temple and the dedication of slaves to it.

(ii) "The walls and roofs of the same temple are completely covered with small square frescoes each measuring a few inches square. They are all identical, and depict the Buddha in the *dharmacakra mudrā*, or teaching attitude with a few monks around him. Each fresco represents the delivery of a discourse or 'sutta'; the legend below each is in Talaing, with but few changes in the wording, excepting the names of the particular *suttas*; thus: *Kyek Buddha tos Brahmajālasut*, "the Buddha is preaching the Brahmajālasutta"; *Wo' kāl Kyāk Buddha tos Tevijjasut*, "This (is) the Buddha when preaching the Tevijjasutta." So, these short legends, though numbering several hundreds, do not afford any new material for the increase of our vocabulary of old Talaing.

(iii) "The Deputy Commissioner, Prome, reported the discovery, near the Sindè village, Padaung, Prome district, under the foundations of an old pagoda, of a *Chidawya* or Footprint of the Buddha, together with an inscription on stone. The letters appear to have been much damaged, so that the facsimile sent to this Office, necessarily very defective, does not allow of my determining exactly whether the language of the inscription is Talaing or Pyu. As far, however, as I can judge by the recurrence of certain letters, the epigraph is probably in Talaing. Steps will be taken to have good estampages of this inscription taken.

(iv) "*Pyu-Talaing inscription*.—In the court-yard of the Archæological Museum at Pagan and near the circuit wall of the Ananda Temple, lies an octagonal pillar, broken in two lengthwise. It was found near the Shwegugyi Pagoda. While examining the sculptures round the top, my attention was attracted by what appeared to be letters on the faces of the octagon. The pillar has unfortunately very much weathered, thus rendering decipherment very difficult; enough remains, however, to enable me to ascertain that it is an old inscription pillar, partly in Pyu and partly in Talaing. More of the Pyu portion has flaked off than of the Talaing. The state of the stone will make it very difficult to read. From some still well-formed Talaing letters, this inscription appears to belong to the XIIth century.

(v) "To the above inscriptions may be added a fairly large number of others written in ink on the walls of the Sambhula temple at Min-nan-thu, Pagan, which are well preserved, but are not yet in the collection of this office. They are of the XIIth century, and explain, in Pāli, the frescoes on the walls.

54. "Mr. C. O. Blagden, while working at the Talaing inscription of Prome

Pāli passage in a Talaing inscription.

Shwesandaw II, came across a passage in Pāli, and asked this office to decipher and translate it for him.

The stone has weathered very badly, and many of the letters are, as a consequence, difficult to read. However, the eight stanzas,

of which the passage consists, have been deciphered almost entirely. Those portions, which are undecipherable in the Pāli, may, perhaps, be recovered from the Talaing, which explains them, and Mr. Blagden may be in a position to do this. The passage refers to a prophecy of the Buddha concerning the accession and reign of Kyanzittha in Pagan. Translated, it runs as follows: "The King of the Law, the Teacher, foretold the rise of the noble king. (King) Āri Tribhuvanādityadhammarāja * will be the issue of two races: his mother of the Vilva race, his father of the Solar race; great pious in almsgiving, possessed of a great army, of immense wealth and of numerous storehouses; in majesty glorious, in self-restraint and kingly duties diligent and discerning; he will rejoice always the people by (the practice of) the four laws of Saṃgaha devotedly attached to the Three Jewels, beloved of and pleasing to the gods, a (very) vessel of veneration and respect, full of kingly accomplishments in the royal family of of gentle heart . . . in the strong abode (of kings) the excellent city of Pokāma, called Arimaddana these and other virtues of his". This passage is curious in that Kyanzittha, in this document, which may be called official, assumes that he is the son of Anorata, since it is mentioned that, on the father's side, he is of the Ādiccavaṃsa (Solar Race), whereas it is evident from Burmese histories and the unwritten tradition that everything goes against this assumption, but we cannot expect that in such a document he would speak otherwise. The mother is said to be of the Veluva family, a royal or princely family which has not yet been traced; her father is said to have been king in Vesāli (Vaiçālī), and all the histories agree that it was the Vesāli in Magadha, India. There was also a Vesāli in Arakan, of which the chroniclers could not have been ignorant, but it is not once mentioned as being the birth-place of Kyanzittha's mother. There is an opinion, however, based on historical data, that the Vesāli in question must have been that in Arakan. Much has been written, in Burma and elsewhere, on the derivation of *Pagan*, written *Pugam*. It is found in other epigraphs as *Pugāma*. The passage translated above has *Pokāma*, which is but a form of *Pugāma*, *u* and *o* at that time, being easily interchangeable. This, I think, corroborates the derivation of *Pagan* given by Mr. Taw Sein Ko, at page 20 of his *Burmese Sketches*: *Pugāma*=the village of the *Pu* or *Pyu* tribes. It is further irrefutably confirmed by the Bodh-Gaya inscription (1295 A.D.) in which the king is styled the *Pu-ta-thein min* or the Chief of one hundred thousand *Pu*, that is, the *Pyus*.

55. "As already mentioned in last year's Report, at paragraph 2, page 2, the translation of the Ananda plaques in illustration of the last ten Great Jātakas involves much subsidiary work, the language of these legends belonging to the oldest form of Talaing discovered up to the present and differing considerably from the modern literary language. This has necessitated the consulting of several manuscripts and books printed at Paklat, Siam, in order to trace back, from modern forms, the sense of the old words contained in the plaques. The result of this has been the collection of about 3,000 new words, which it is hoped soon to increase to about 4,000. The complaint of Orientalists up to now has been the lack of just such a vocabulary, which would enable them to understand better than is at present possible, the text at their disposal. The Local Government would confer a boon on Orientalism and philology by bearing the expense of printing this vocabulary, thus evolved out of my official work. Another useful result has been the settling of the Talaing text of the Bhūridattajātaka, with a translation, which will be published in the *Bulletin de l'Ecole Française d'Extreme-Orient*.—[Chas. D.]

56. In paragraph 51 of my Annual Report for 1914-15, a reference was made to Mr. Blagden being entrusted with the decipherment and translation of Talaing epigraphs, and to their eventual publication in the *Epigraphia Indica*. He

Additional literary work accomplished in connection with Talaing epigraphy.

Progress made in deciphering Talaing epigraphs.

* This is Kyanzittha's style.—[Chas. D.]

proposes to send to Mr. Duroiselle transcripts of these inscriptions, as they are deciphered by him, so that the latter may be in a position to render him assistance in the case of obsolete words, whose meanings are obscure. He now reports that the inscriptions numbered 1, 2, 6, 7 and 8 (Ia, IIa, IIIa, IVa, and b) all form part of one great record, which recounts, in minute detail, the long ritual of ceremonies that took place in connection with the building of a palace and its adjoining pavilions at Pagan by King Kyanzittha (1084—1112 A.D.). In these ceremonies, Buddhist monks in great numbers, Brahmins, high officials and Chiefs, and the King himself, with a retinue of men, elephants, horses, etc., took part. The proceedings were spread over many days, probably covering many months. Unfortunately, the year is not stated in the parts hitherto deciphered, but astronomical details are given, which may, perhaps, enable it to be determined. There is an immense amount of repetition and monotony about these ceremonies, and the record is full of technical terms relating to them, which it is, by no means, easy to interpret. However, the outstanding facts are offerings of water, golden flowers, altar candles and the like, the reciting of the *paritta* hymns, the digging of the holes for the foundation of the columns of the buildings, the burying of treasure at various points, the ceremonial bathing and adornment of the columns, and so forth. The record concludes (that is to say, so far as it has been preserved) with a description of decorative features of some portion or portions of the buildings, which features comprise golden statues of *devas*, men, animals, etc.

57. In item (vi) on page 2 of my Annual Report for the year ending 31st March 1915, a reference was made to the question of publishing locally, from time to time, a selection of epigraphs, under the designation of the *Epigraphia Birmanica* after the style of the *Epigraphia Carnatica*, which was recently published at Madras. For this purpose, a scheme for the transliteration of Burmese has been prepared. At present, there are to be dealt with seven printed volumes of double elephant octavo size comprising 3,707 pages and containing 2,142 inscriptions. The number of epigraphs to be discovered in the future appears to be inexhaustible, the languages in which these interesting records are inscribed being Sanskrit, Pāli, Burmese, Talaing and Pyu. At one time, it was proposed to publish these inscriptions in the *Epigraphia Indica*; but, on reconsideration, Burmese epigraphy appears to stand on a different footing, and it would seem that it would be difficult to have the translations and annotations of these transliterated and original epigraphs satisfactorily printed or edited either in India or Europe, because of the absence of scholarship in a combination of the languages named above. Further, many new types, both in the Roman and Oriental characters, would have to be cut, under skilled and competent supervision, and this work could be better done locally at the Government Press, Rangoon. In the interest of economy, therefore, of time, expense and labour, as well as in the interest of Oriental and Indo-Chinese scholarship, it would be conducive to greater efficiency and be more satisfactory, if the inscriptions discovered in Burma could be published in a separate publication under the joint editorship of the Superintendent, Archæological Survey, and his Assistant. In connection with the Burma University, which will be established early in 1918, a school of research will be created in the near future. In the curricula of studies of the new University, it is proposed to include Pāli, Buddhism, Burmese, Burmese History and Archæology, and the projected *Epigraphia Birmanica* is sure to act as a stimulus to, and the nexus between, a band of scholars, who will be animated with enthusiasm for Burmese History, Archæology and Epigraphy, and who will enjoy the exceptional privilege of studying Buddhism in a country, where it is still a living force.

58. "Now that epigraphy is recognised as an important item in our programme of work, a transliteration scheme of the Burmese alphabet into Roman characters is an obvious necessity. Such a scheme must necessarily, if it is to serve usefully the purpose of a transliteration of any indigenous alphabet in Indo-China, be, as much as possible an exact and wieldy instrument, which may be used by scholars and others, not only for merely transcribing an old epigraph into

A transliteration scheme of the Burmese alphabet.

Roman characters, but also, and above all, for the purpose of philological comparison between the several languages and dialects belonging to the same family. After many trials, it was found impossible to evolve a single scheme which, while transliterating faithfully the written form, would represent also, by means of diacritical signs, the pronunciation. This would not, of course, be altogether impossible; but the amount of such signs and other contrivances would be comparatively large, and more bewildering than really useful and demand of the reader an amount of sustained attention not at all times pleasant. The reason is that Burmese is, to a large extent, not pronounced as written; some letters have acquired a quite different value in pronunciation from that of their written form; each vowel has two or three sounds according to the combinations in which it appears; final consonants freely interchange their classes, and medial vowels and nasals are often dropped. I also soon perceived that the modern pronunciation of many Burmese words is, for philological comparison, less useful than the written form. I, therefore, adopted a system of literal transliteration. Moreover, in the few—unfortunately too few—essays on Indo-Chinese philology in which Burmese enters as a term of comparison, the written form is used; it not only answers exactly its purpose, but is often a help in tracing the close relation of a language to another in a more illuminating manner than the reproduction of the modern pronunciation would, in many cases, have done. It must be, however, remarked that as, in all such comparisons, we have to deal with living languages, the actual pronunciation is not to be put altogether aside, as it also enables us to lay down more or less fixed rules of phonetic equation. In these circumstances, having adopted—owing to the intricacies of any other scheme—a system of literal transliteration, the only way of noting the pronunciation is to add it within brackets after the written form. This is also the method, as apparently the clearest, which has been followed in one or two of the essays mentioned above. It may seem at first sight ponderous, but I think it will be seen to be less so, and much clearer, than any literal-phonetic transcription in which many uncanny conventional signs would have to be employed. The scheme will be published in the *Journal of the Burma Research Society*.

59. "The first work in which the transliteration scheme shortly explained above was used, is the *Burmese face of the Myazedi inscription, Pagan*, which is now ready for the press. The pillar was discovered in the eighties of the last century by Dr. Forchhammer, whose death followed soon after. Mr. C. O. Blagden deciphered the Talaing and the Pyu faces; the other two faces remained to be deciphered, translated and annotated. The Burmese face is now finished; and the Pāli will, it is probable, be published this year.

60. "The historical importance of this inscription lies in the exact date it gives us of King Kyanzittha's accession. This date is 1628 after the Buddha's *parinirvāna*, that is 1084 A.D., and his death is also therein given as having occurred 28 years afterwards, that is, in 1112 A.D. This has enabled this Department to correct with the help of the *Jātabôn Rāzawin* or the chronological tables founded upon the Royal Horoscopes, by far the most trustworthy documents so far as the dates of kings' accession and the length of their reign are concerned, the dates of four of the most important reigns in the early history of Burma, which were entered wrongly in all chronicles: that is, the dates of Anawrata, Sawlu, Kyanzittha and Alaungsithu. The date given in the Myazedi is corroborated by the Talaing inscription of the Shwezigôn Pagoda at Nyaung-U. The Shwezigôn, which contains a prophecy of the Buddha about the accession of Kyanzittha gives in several places, two dates: 1084 as in the Myazedi and 1086 A.D.; the latter date refers no doubt to his *abhiseka* or coronation. It is well known that all Indian kings were not always anointed immediately on their accession; the Emperor Asoka is the best example known. Not a few kings of Burma were likewise anointed some time only after their ascending the throne. This inscription pillar, in which it is stated Kyanzittha was 'sick even unto death,' was engraved soon before or immediately after his death, that is, in 1112 A.D.

61. "Its founder was a man practically unknown to history, Rājakumār.

Its founder..

He was the only son of Kyanzittha, and was born a few years before the latter came to the throne; from the short but intensely human notice consecrated to him in the histories, as well as from the general impression given by this inscription itself, father and son seem to have greatly loved each other. This only son was begotten whilst in exile and born after the father's recall to the capital, and Kyanzittha does not appear to have been aware of his paternity until long afterwards, when he had already solemnly promised the succession to his grandson, then a child and who, in effect, succeeded him. Thus did Rājakumār, through strange circumstances, lose the throne of Burma. We are told Kyanzittha felt acutely the situation, but did not change his dispositions. Rājakumār was nominated by his father to be Viceroy of Arakan. Nothing more is known of him.

62. "In the collection of inscriptions at Amarapura, a good number bear a date earlier than that of the Myazedi. However, there is none which bears in such a degree, the stamp of archaic character which gives to the Burmese of the Myazedi a place apart and almost all its own. The turn of expression is quaint and not so fluent as now; it contains a certain number of words which are practically found in no other epigraphs. Besides then, its historical importance, it also possesses great philological interest. It seems to show us Burmese in a stage of evolution in which it appears in closer agreement with forms in related dialects than it is at present.

Archaism.

63. "In ascertaining and tracing out the old forms, and the value of some letters at that time, recourse had to be had to somewhat extensive comparison with other Tibeto-Burman languages. This close study has proved fruitful in

Paucity of vocabularies of the languages of Burma.

some directions. I became more than ever convinced of the very close connection between Burmese and Lolo, and was enabled to frame some rules of phonetic equations between the former and Maru, which show that these two languages are so very closely connected—a fact not quite so apparent without these rules—as to be practically the same languages, thus bearing out and confirming the tentative opinion already advanced that the Marus may be the remnants left by the Burmese in their migration into Burma from the north. While drawing up these comparative lists, I could not but feel keenly the need of such a work as a *Linguistic Survey of Burma*, somewhat on the plan of the *Linguistic Survey of India*. The latter has proved very useful but unfortunately it does not extend to most languages within the limits of Burma, so that we have no vocabularies and grammatical sketches of the majority of the dialects which are more closely related to Burmese. Mr. Morgan Webb, a few years ago, was deeply impressed with the necessity of carrying out such a work as a linguistic survey in Burma before many a dialect, almost on the eve of extinction, had disappeared completely. There can be no doubt as to the great value of such a work, and we cannot but hope to see Mr. Morgan Webb's wishes fulfilled.

64. "Meanwhile, as there is reason to think that the Government, owing to the financial stringency caused by the war in Europe, will not be able to undertake this work for some indefinite period of time, a small comparative vocabulary of the languages and dialects of Burma, somewhat on the plan of that drawn up by the "Mission d'Ollone," would be a good instrument to work with and prove useful also to Orientalists and philologists outside the limits of Burma. Such a work would practically be beyond the powers of one man, and could not be carried out without the good will and help of residents in the districts, missionaries, Government officials and others. I have under preparation a scheme for such a vocabulary, which will be published in the *Journal of the Burma Research Society*, to invite suggestions and criticisms as a preliminary step.

A proposed comparative vocabulary.

65. "It was discovered some years ago that the Tibeto-Burman family may be divided into two groups, in one of which the surd sibilant *s* has undergone no change, and the second, in which this letter has become a dental sibilant, that

The number 'eight' in Tibeto-Burman languages.

is, *th*, surd or sonant, as in English *thief* and *the*. Something similar may be said of the number 'eight' in the same family. There are two very distinct forms of this word: one with an initial *h*, as for instance, *het*, in the Myazedi inscription and the other beginning with an *r*, as *rhac*, *rit*, *ret*, etc. It is interesting to notice that an examination of the available materials on Tibeto-Burman languages makes it clear that these two forms may be divided into eastern and western with special reference to Burma. No sharp and fast line naturally can be drawn in such a case; there is some overlapping; but broadly, it may now be stated, that the forms with the initial *h* are mostly found in the languages to the east, those with an *r*, in the languages to the west, Burma being roughly the dividing line from south to north. Burmese possessed both forms; *het* = ၈, is found on the Myazedi Pillar; the other form is frequent in other epigraphs, and has been preserved up to now: *rhac* = ရှစ်, pronounced now *shit*; this medial or connecting form with *sh*, is found mostly in Burma and can be shown to be a pronunciation of either of the two principal forms."—[Chas. D.]

66. "Animal sacrifices in Burma took place on a rather extensive scale; they were connected, in Pagan, with the spirits of Mount Popa, the Olympus of Burma. White buffaloes, goats and fowls were decapitated and the head hung in festoons between the temple pillars. More gruesome killing was perpetrated, as is well known, when a new building, palace or city was built, when human victims were buried alive as a protection against spiritual and temporal foes. Tradition has it that Mandalay was so protected. This practice was resorted to far and wide: it was current in Africa, America, Polynesia, among the Dayaks, Japanese, Hindus and Slavs, and nearer home, in the traditions of the Middle Ages. But sacrifices at funeral ceremonies, in Burma, do not appear to have been so extensive. In a Talaing inscription of Hanthawaddy Sinbyushin, dated 1557 A.D., reference is made to such sacrifices in two places. We are told that, in the Shan States of Mohnyin, Momeik and Hsipaw, whenever a person of some standing died, his slaves, both male and female, were killed and buried or burned along with him. The King issued edicts to stamp out this practice, odious to the tenets of Buddhism, and constrained the *Sarabwas* to drink the "water of allegiance" to him and to the purer form of Buddhism, (ဝေဠာသုတ္တံ), exacting a promise to stop these practices. This inscription is, besides, full of historical interest, and will be prepared for publication.

67. "M. A. Foucher, the French Orientalist, through Mr. C. O. Blagden, sent to this office, for favour of decipherment and other information, a squeeze of a short inscription on the edge of a plaque now in a French museum. The plaque is said to represent an incident from the Hatthipāla *jātaka*, namely, the King and his chaplain visiting one of the latter's sons in order to offer him the position of heir to the throne. The Burmese inscription on the edge is an incomplete date, it runs ရွှေလဆန်း ၆ ရက် *mhwaytā lachan 6 rak*, "the sixth day of the waxing moon of *mhwaytā*," that is, of June-July. *Mhwaytā* is an old form of the name of this month, a more common form was ရွှေလဆန်း, *nwaytā*; both are now long fallen into disuse. The inscription on the front of the plaque merely gives the name of the *jātaka* and its number. There are only four pagodas in which the plaques give thus barely the Pāli name, and they are at Pagan. This plaque must therefore be from Pagan and its date placed between 1059—1284 A.D., after which latter date no plaques were made in Pagan."—[Chas. D.]

68. In compiling a history of Pegu or Ava of the XVIIIth or earlier centuries, researches should be made into the records of Fort St. George, with which the English Factors residing in Burma corresponded, or from which orders and instructions for the conduct of their business or relations with the local ruling powers were sought. Maung Aung Thein, B.A., of the Forest Department, Bangkok, sent me copies of two documents dated the 23rd December 1740 and the 16th February 1748 of the records of Fort St. George for the identification of certain names. The first document refers to the stirring events described at pages 141-143 of Phayre's *History of Burma*. The

Human funeral sacrifices in Burma in the XVIth century.

A Burmese plaque in a French museum.

Old records of Fort St. George shed a light on the History of Pegu.

"Syamers" mentioned are not the Siamese, but the Gwè Shans, of whom there was a colony at Pegu. The new king, Seminto (သိင်္ခမိန္တ) is called မင်းတရားလွင်ကေတီ by Phayre. In the second document, it is stated that this king was not a Talaing, but a Gwè Shan, the quaint expression "Coy Cast" being used for "Gwè Caste." Further, the Talaings are described as *Abbasis*, and the king *Byinnya Dala*,* who had succeeded မင်းတရားလွင်ကေတီ, as belonging to the *Abbasy* Cast. It is not known how the Talaings came to be called *Abbasis*.

69. This matter was referred to in paragraphs 40, 41 and 42 of Mr. Duroiselle's Annual Report for 1913-14. Mr. Stewart has now sent in his formal report illustrated with numerous photographs, which will probably be published in Part II of the Annual Report of the Director-General of Archæology. The thirteen Talaing epigraphs, found by Mr. Stewart, have been deciphered, translated, and annotated by him. His work is, however, being revised by Mr. Duroiselle, and will be published in due course.

70. In the concluding portion of paragraph 37 of my report for last year, a reference was made to the third model of a Burmese pagoda, that is, the funeral urn, whose sides bulge outwards in its upper portion. The prototype of this model has now been discovered in the reliquary *stūpa* enshrined in Cave No. 11, Kanheri, Thana District, Bombay Presidency, whose photograph (Plate I) is now reproduced in the present report, with the kind permission of Mr. D. R. Bhandarkar, M.A., Superintendent, Archæological Survey, Western Circle, who informs me that the monument may be assigned to the IIIrd century A.D. Such reliquary *stūpas* are known to the Burmans as ဝိမ္မာန်စေတီ or *stūpas* in Chaitya or Assembly Halls.† This form is met with in the Bupaya, Paukpin Paya, Patothamya, Pôktalin Pagoda and in the miniature *stūpa* forming the architrave of the arch of the inner corridor facing the eastern entrance of the Thatbyinnyu Pagoda, Pagan. The reliquary *stūpa* is also interesting in another respect, as it is surmounted by an umbrella, which is the symbol of secular sovereignty or spiritual supremacy, and which is represented, in Burma, by iron fret-work fashioned in the form of a conical finial. Another model of a pagoda is the Pawdawmu Pagoda, Pagan, which is depicted as figure 2 on Plate II. It rests on three octagonal terraces, and the hemispherical dome is surmounted by a pyramid, the whole structure being crowned by a stone *Amlaka* in the form of a *linga*. The date of the monument is uncertain, and it was exposed to view by removing its brick encasing. It may be assigned to a period earlier than the XIth century A.D. The Pebingyaung Pagoda (figure 1, Plate II), and the Sapada Pagoda (figure 2, Plate IV) are known as shrines of the Sinhalese type. They are ascribed to the Xth and XIIth centuries A.D., respectively, and their distinguishing feature is that a square pedestal or *dhātu-garbha* intervenes between the hemispherical dome and the conical finial. The West Petleik Pagoda and the East Petleik Pagoda, whose corridors are decorated with terra-cotta plaques depicting the scenes in the *Jātaka* stories (figures 1 and 2, Plate III), belong to two different types. The square brick pedestal surmounting the hemispherical dome of the latter indicates Sinhalese influence, while the niches facing the cardinal points of the former and enshrining images of the Buddha denote Chinese influence, the same feature being met with in the Seinnyet Pagoda (figure 1, Plate IV). The West Petleik may be ascribed to the Xth, the Seinnyet to the XIth, and the East Petleik to the XIIth centuries A.D.

71. While, for the purposes of scientific research, it is essential that the Burmese style of architecture found at Pagan should be linked up with the Indian styles, the study of the history and antiquities of Cambodia, which was ruled by the Mon-Khmers, should not be neglected. These people were ethnically related to the Talaings, and their power extended to the shores of the Gulf of Martaban, and was supreme from the VIIth to the XIth century A.D., i.e. to say, a period nearly co-eval with the halcyon days of the Pagan empire; and their

* See last paragraph, page 144 of Phayre's *History of Burma*.

† See page 55, Fergusson's *History of Indian and Eastern Architecture*, Volume I.

civilization, like that of the Burmese, was primarily based on Sivaism and Sanskrit culture. In this connection, the following extract * from a lecture on *The ruins of Angkor* delivered by M. Maybon, Principal of the French Municipal School, Shanghai, before the China Branch of the Royal Asiatic Society will be of extreme interest; the more so, as an epigraph in the Laotian or Cambodian character, as well as Cambodian styles of buildings have been discovered at Pagan:

"It was towards the VIth century that Cambodia apparently became an independent kingdom on the lower Mekong, and from that period temples were erected everywhere. Steles celebrated in Sanskrit verse the praises of the kings, and artists applied themselves with keenness to the search for new and beautiful forms of architecture. The oldest monument, the Prah-Khan, was, no doubt, built when Charlemagne and his sons were reigning in Europe; but the great buildings were undertaken at the end of the IXth century. It was apparently to Yaçovarman, the "King of Kings," who rose to power in A.D. 889 and reigned about twenty years, that we owe the capital, Angkor Thom. It stood in a space of twelve kilometres in perimeter, which would easily have contained the Rome of Nero's time. In this enormous quadrilateral, surrounded by moats 30 feet wide and by high walls, were built the royal palace, several temples, and, in the very centre, the Bayon, an astonishing masterpiece of Khmer architecture. On the east of the city, was dug a great lake 7,500 metres long by 1,600 wide, whose glories the king celebrates in enthusiastic lines: 'It is,' says he, 'like to the lotus . . . its rolling waves which spread themselves in crystal sheets are its lovely petals.'

"Suryavarman II, in the XIIth century, began to build to the south of the capital the colossal temple of Angkor Vat, which has a perimeter of 5,500 metres: the enclosing wall, surrounded by a moat 200 metres wide, is dominated by nine monumental towers. The temple is erected in three stages, the last of which contains the Holy of Holies, a square chamber surmounted by a five-storeyed central tower, which rises 60 metres above the level of the plain.

"The god adored in these temples was not the same as to-day; he was not the pure and calm Buddha, the teacher of impermanence and of renunciation. Here the kindness of the sky, the fertility of the soil and of the waters, no doubt, left no room for the Doctrine of Sorrow. More attractive than the apostle of Nirvāna was the god of human energy, the forceful Maheçvāra, whose sacred dance, a mixture of mystic fervour and sensual intoxication, the artists are never weary of depicting. The era of great buildings ended with the XIIth century.

"The decline of the kingdom had begun, and its fall was near. The external cause of it was the invasion of the Thai, who had succeeded in forming a great state in Siam, and who, after having subjugated the Laos and the Malay Peninsula, attacked Cambodia and crushed its splendid civilization. The monuments which this vanished civilization has left us, are the vastest and most magnificent in the whole of the Far East; the ruins of Angkor are impressive with their forest of towers, their immense galleries with walls sculptured in low relief, their majestic avenues, their noble flights of steps, and all that magnificent *ensemble* where originality of plan is allied with purity of line and grace of decoration."

72. In the XIth century A.D., the relations between Burma and the Chōla

Chalukyan and Dravidian styles Kings appear to have been of an intimate nature;†
of architecture at Pagan. and the outburst of architectural energy at Pagan
in the middle of the same century gives one the

impression that the Chalukyan style of architecture was transplanted at Pagan at that period. In describing the main features of that style of architecture, which are also found at Pagan, Fergusson says: "In the Dravidian temples at Badami, Pattadakal Elura, and elsewhere, pierced windows ‡ are not unfrequent, but the most richly carved examples § of these belong especially to the Chalukyan

* From the *North China Herald* of the 23rd January 1915.

† Vide page 420, Vincent Smith's *Early History of India*.

‡ As at the Kubyaukkyi Temple, Myinpagan.

§ Compare the Nanpaya Temple.

style. Generally, the temple stands on a terrace, sometimes 10 to 15 feet wide, quite surrounding them, and from 3 to 6 feet in height, * a feature which adds considerably to the architectural effect. The structures were erected without mortar, and the joints were very carefully fitted. The whole outer surface was covered with a great variety of sculpture, of floral and geometric patterns intermixed with mythological figures; and generally the mouldings of the base were carved with the succession of animal patterns prescribed in the *Silpa Sastras* or *Architectural Treatises*.† In the Ananda Temple, which was built in the middle of the XIth century A.D., the distinctive feature is that its high brick circuit wall is provided with *gopurams* facing the cardinal points. There is a *mandapam* on each side of the *gopuram*. In the centre, is the *vimāna* enshrining four standing images of the Buddha. The roof of the *vimāna* is surmounted by a *sikhara*, which is again crowned by a miniature *stūpa*. Mr. R. Narasimhachar, M.A., Officer in charge of Archæological Researches in Mysore, was asked to be so kind as to throw some light on the political relations between Burma and the Chōlas of Southern India, and on the Chalukyan and Dravidian styles of architecture, which are probably the prototypes of Burmese art. His most interesting reply is given below *in extenso*: "With regard to the relations between the Chōla Kings and Burma in the XIth century, their inscriptions afford us some evidence. The large Leyden grant gives us to understand that Māra-Vijayōttuṅgavarma, King of Kaṭāha or Kaḍāram, was a vassal of Rājārāja. In the inscriptions of the 19th year of Rājendra-Chōla, he is said to have attacked Kaḍāram by sea and captured its king, Sangrāma-Vijayōttuṅgavarma, who was evidently the son of the above Māra-Vijayōttuṅgavarma. Pappālam and Takkōlam are also mentioned as the conquests of Rājendra-Chōla in that part of India. A later Chōla king, Virarājendra, is said to have reconquered Kaḍāram in about A.D. 1069 (see S. Krishnaswami Aiyangar's *Ancient India*, pages 126 and 131), but it is not clear on what authority this statement is based. Except the articles referred to by Vincent Smith in the foot-notes, I do not know of any special work treating of this particular period of Chōla history.

"With regard to the main features of the so-called Chalukyan style of architecture prevailing in the XIth century, I may inform you at the outset that very few structures of this style built in the XIth century have been met with in Mysore at any rate. The dates of the structures outside Mysore mentioned by Fergusson are open to doubt. With very few exceptions all the Mysore temples of this style came into existence in the XIIth and XIIIth centuries during the Hoysala period. I can think of only two or three temples out of nearly a hundred in Mysore, which really go back to the XIth century. These are not profusely ornamented like the later structures, though they possess nearly the same features. To the four main characteristics of the style mentioned by Fergusson, I may add a few more for your information, namely, (1) *Sikhara* pyramidal, stepped and not storeyed; (2) domed ceilings; (3) a railed parapet on the front face at the sides of the entrance; (4) carved doorways and elaborately turned pillars; (5) ornamental niches inside and outside; (6) bracket figures over capitals of pillars.

"From what you say, the Ananda temple appears to be a mixture of both the Dravidian and Chalukyan styles. The high circuit wall, with *gōpurams* facing the cardinal points, is a marked feature of the old Dravidian temples in the south, such as the Brihadisvāra temple at Tanjore built by Rājārāja at the close of the 13th century. This combination of the two styles is also found in several temples in Mysore. As far as I know, the crowning of a *sikhara* by a *stūpa* is not a distinctive characteristic of the Chalukyan style. It has to be looked upon as a local variation due to the religion which was to be represented by the shrine. There is no doubt about these two styles having considerably influenced Burmese architecture of the period you refer to. With regard to Dravidian architecture, I can only refer you to Prof. Jouveau Dubreuil's *Archeologie du Sud de L'Inde*, recently published."

In the letter cited above, Kaṭāha or Kaḍāram may be identified with the Talaing Kingdom of Pegu. Takkōlam is Taikkula, which is to the

* As at the Sulamani Pagoda.

† Vide pages 423-4, Fergusson's *History of Indian and Eastern Architecture*, Volume I.

south-east of Pegu. Pappālam has not yet been identified. The discovery that Burmese architecture has been influenced by a mixture of the Dravidian and Chalukyan styles is very important. It appears to me that the crowning of a *sikhara* by a *stūpa* represents that Sivaism, whose symbol is the *Stūpa* or *linga*, has been superseded by Vaishnavism, whose symbol is the *sikhara*.

73. The exquisite workmanship and the spirited modelling of the statuary at the Ananda Temple, especially of the portrait statues of Kyanzittha and Shin Araham, may be ascribed to Chalukyan sculptures. This statement appears to be corroborated by the following extract from page 8 of the *Journal of the Hyderabad Archæological Society* for January 1916: "The sculptures of the structural temples of His Highness' Dominions range in date from the VIIIth to XIIth century A.D., but the best specimens of them are found in the Chalukyan temples of the XIth and XIIth century, which are remarkable for the unequalled richness and delicacy of their deeply undercut decorative carvings. The figure sculptures of these temples are also not inferior, and some of the images of Ganesa, Siva and Parvati and the sacred bull Nandi have been modelled with exceptional skill and are very spirited."

74. The book of the season is a work on *The Shans* by the Revd. W. W. Cochrane of the American Baptist Mission, Hsipaw, in which I collaborated. In his preface, the learned author says: "My thanks are due to Mr. Taw Sein Ko for wading patiently through my stream of scribbling. He landed safely with this generous observation: 'Your work is a most valuable one, and sheds a great deal of light on the ancient history of Burma.' It is only fair to add that the value of my work (whatever it may be) is due, in no small measure, to the corrections, information and helpful suggestions which he himself has most kindly given me."

75. The order of ethnic movements in Burma appears to be: (i) the Negritos; (ii) the Mon-Khmers; (iii) the Tai (or Shans) and Karen-Taungthu; and (iv) the Tibeto-Burmans.

76. The original habitat of the Negritos is not known. They are now found in the Andaman Islands. One of the Negrito dialects (Car Nicobarese), it is claimed, is related to the Mon-Khmer of Burma and Cambodia. This claim appears to indicate that the Negritos were partly decimated, partly absorbed, and partly driven out by the Mon-Khmers, and that the conquerors imposed their language on the conquered, who survived and accepted the Mon polity. The fusion of blood with the Negritos appears to account for the blue-black indigo colour of the Was and the dark colour of the Mon-Khmers of ancient Cambodia.

77. The Burmans and the Shans appear to have migrated from Ssuch'uan and Yünnan; the Karens from Kueichou; and the Talaings or Mon-Khmers from Kuang-tung and Kaung-hsi. It is said that the Burmans came originally from Eastern Tibet; the Shans from the Yang-tzu Valley; the Karens from Kansu and neighbourhood further north; and the Talaings from the maritime tracts of Eastern China.

78. The Negritos have left no antiquarian remains behind them. The Mon-Khmer Empire and its magnificent ruins at Angkor have already been referred to in paragraph 71. The Tai or Shans established the powerful empire of Nanchao, with its capital at Talifu, which exercised its suzerainty over Burma in the VIII century A.D., and carved Siam, in 1350 A.D., out of the remains of the Mon-Khmer Cambodian Empire. In Yünnan, in the Shan States of Cheng-hsen, Cheng-hung, etc., and in Siam, extensive Tai ruins are met with. The Karens and the Taungthus do not appear to have been building races, and have left no remains. The Tibeto-Burman tribes, which were welded into the Burmese nation

at Pagan, during the early centuries of the Christian era, developed a high form of civilization under Chinese, Indian and Talaing influences, and have left a heritage of innumerable monuments.

79. Tagaung, the reputed first capital of the Burmese race, in the first centuries before the Christian era, around which a halo of glamour and tradition has gathered, is, after all, the Ta Kawng or "Drum Ferry" of the Shans, whose history the Burmese chroniclers must have purloined. The Burmese story about Kanrājāgyi and Kanrājāngè is adopted from the Shan story of K'un-long and K'un-lai, and the romantic account of Pyu-saw-ti's mother being a female dragon and his father being the sun-god, is quietly filched from Palaung History. In making researches into Burmese History, it is clear that investigations into the History of the Shans and the Palaungs should not be neglected.

80. The following four articles were contributed to the *Journal of the Burma Research Society*: (i) Chinese words in the Burmese Language, (ii) On the affinities of the Pyu language, (iii) A new book on Pagan (by Captain C. M. Enriquez, 21st Punjabis), and (iv) the Bronze Figures in the Arakan Pagoda, Mandalay. The first is a reply to Mr. Blagden's criticism, which appears at pages 27-28 of the Journal for April 1915 on the statements made at pages 27-31 of my *Burmese Sketches*; the second comprises copies of the correspondence I had, in June 1915, with His Britannic Majesty's Consul, Tengyueh, on the subject of the affinities of the Pyu language, which was recently re-discovered by Mr. C. O. Blagden; the third is my own criticism on a book dealing with Pagan, pointing out certain errors and discrepancies; and the fourth describes the bronze figures, which were brought over from Arakan, in 1784 A.D., together with the Mahāmuni image, when that country was conquered and annexed to the Burmese dominions during the reign of King Bodawpaya (1781—1819 A.D.).

81. The following are the summaries of special reports, which were submitted to the Director-General of Archæology:

Reports on special subjects submitted to the Director-General of Archæology.

The Sangyaung Monasteries of Amarapura (illustrated with thirty plates).

They were inspected by Yule in 1855, just after the conclusion of the Second Anglo-Burmese War, and rediscovered by Sir John Marshall in 1904. In the absence of wooden architecture in India, these monuments, which were built in 1837—46, recall the splendour and magnificence of the Buddhist Monastery at Nalanda, which is described, in such glowing colours, by the Chinese Pilgrim, Hiuen Tsiang. Phayre's Mission to the Court of Amarapura in 1855, if it failed to achieve any political object, succeeded in having recorded, by the graceful and facile pen of Yule, a faithful picture of Burmese art, before it was affected by foreign influences. Amarapura had been the capital of Burma since the days of King Bodawpaya (1782—1819 A.D.), and was a microcosm of Burmese civilization. There were congregated not only the wealth, fashion, and beauty of the country, but also learning and scholarship. It constituted an Oriental University, recalling the splendour, magnificence, and intense enthusiasm of Taxila, Benares, and Nalanda of ancient days. Metaphysics and religion were taught, but scarcely any mathematics, medicine or astronomy. History and poetry were studied, and sculpture, painting, music and the drama were cultivated under Royal patronage. Sanskrit was studied under Brahman Professors from Benares, as a language subsidiary to Pāli, the sacred medium of the Southern or Hinayāna School of Buddhism. In the domain of art, wooden architecture had reached its zenith in the reign of Pagan Min (1846—53 A.D.). The carvings in the monasteries were noted for their beauty, refinement of detail, and a remarkable sense of proportion, which could not be reproduced in later times. In the succeeding reign of Mindōn Min (1853—78 A.D.), the loss of Pegu, with its ample revenues, created a disturbance in the polity of the Kingdom, the Royal finances, and the

economic condition of the people. Leisure, liberality, refinement, culture, and the concentration of the mind ceased to be factors, and æsthetics became subordinated to utility. It was then that the hurry and bustle of Western civilization began to knock at the gates of Burmese exclusiveness, and to clamour loudly for admission; it was then also that the spirit of commercialism, which connotes aggressive selfishness, began to affect the characteristics of a nation, which had been mainly nurtured by asceticism and monasticism, with their ideals of isolation, solitude and abnegation. It is clear that the changed political and social condition of the people re-acted adversely on the development of their art, which was transplanted from Northern and Southern India, as well as from Ceylon, during the VIIIth, IXth, and Xth, centuries, when Sankarācharya, the Founder of the Saivite cult, and an uncompromising opponent of Buddhism, had accomplished his great mission, and when the Chōlas, under Rājārājā, the Great (985—1018 A.D.), and under his son and successor, Rājendra-Chōladeva I (1018—35 A.D.) had extended their conquests to Ceylon and Pegu.

"The Rock-Cut Temples of Powun-daung, Burma."

"Some twelve miles north of Salingyi and about sixteen miles south of Mōnywa, Lower Chindwin District, there stands, rugged and solitary, a short range of rocky hills known as the Powun-daung, lording it over the surrounding plain, which is covered with jungle shrubs and trees and sparsely studded with a few small villages. It consists of two distinct parts: the higher hills, about one and a half miles long extending from east to west in the form of a long-bow and, separated from it by a very narrow valley, a lower rocky hill about three-quarters of a mile long running north-west and south-east, joining it some half a mile from its western extremity and thus looking like the string of the long-bow. It is the lower range which is properly called "Powun-daung."

"Its height is a little above 300 feet. At about the height of 230 or 240 feet, it forms an irregular plateau on which some cataclysm has strewn large blocks of sandstone rocks, which lie scattered promiscuously, giving the hill-top a rugged and wild appearance. It is in these rocks that the cave-temples, so little known up to the present, have been excavated.

"These caves are not the only ones to be found in Burma, the others being the Dhamathat, Phagat, Kogun, and other caves found round about Moulmein and the caves at Pagan; but their interest lies in the fact that they differ from the others in that they are essentially places of worship and were never intended to serve as residences and that every detail forms a solid part of the whole, everything having been chiselled out of the live rock; it is, however, in these respects that they resemble some of the rock-cut temples in India.

"They can be brought roughly under three categories: (i) a great many of these caves have been dug merely a few feet in the face of the rocks; the smallest caves with a single entrance are either square or nearly round, from seven to thirteen feet high and five or six feet deep at the back. (ii) Others consist of a narrow gallery. They are 15 to 60 feet and even 70 feet long, 10 to 25 feet high and their depth varies from 6 to 15 feet and the altar running along at the back occupies about two-thirds or three-fourths of it. Several doors of different sizes and ornamentation lead into these long image-galleries. (iii) The last and most interesting category comprises those which are larger in size and which are dug into the heart of the rocks themselves; they are very few in number and these are the temples properly so called.

"Unlike other monuments in Burma, the founder and age of these caves cannot be ascertained. The only way we can settle this question is by external and internal evidence. Regarding the external evidence, no lithic inscriptions are known to exist about these caves. The only document known about Powun-daung is a palm-leaf manuscript written in 1799 A.D.; unhappily it affords no clue whatsoever, for it simply records that, two years earlier, some devout villagers excavated a cave there. In the *History of Halingyi*, Powun-daung is also given a passing mention. Mention is also made therein that the oldest caves in the Powun-daung were excavated in the VIIth century B.C., during the life-time of a

certain King called Prū-bandhava and his brother and heir-apparent, Prom-mañ; then follows a wild legend still current locally and which would make Baron Münchhausen pale with envy. The *History of Halingyi*, the names Prū (=Pyū)-bandhava and Prom mentioned above, and the local legend—all these unite in attributing the foundation of the oldest caves of the Powun-daung to the Pyus who seem to have occupied all that territory stretching from beyond Halingyi in Upper Burma, through the Chindwin valley, down to below Prome, the ancient Śrīkṣetra and who, according to an inscription dated A.D. 1298, were still very numerous in the XIIIth century. All this rests on tradition only, unsupported by solid documentary evidence of any kind; be that as it may, there must be a substratum of truth in that tradition and consequently we cannot ignore the persistent assertion that the Pyus first cut the caves in the rocks of Powun-daung. In the total absence of anything to the contrary, the fact that the Pyus were the first excavators of these caves may, therefore, be accepted. The Burmans, as a rule, have carefully recorded on stones and votive tablets the religious foundations in Upper Burma; so had the Burmans been the excavators of one or more of these rock-temples, they would have carefully recorded the fact, according to custom, on stones and probably on the very rocks themselves. But nothing to that effect had been recorded and this absence of any Burmese record tends to corroborate the tradition. The total absence of even the shortest epigraph in Pyu is no less remarkable, when it is borne in mind that the Pyus were acquainted with writing from the first centuries of the Christian era and appear to have left extensive epigraphical records, of which a few only have as yet been discovered. The absolute absence of lithic inscriptions constitutes almost a problem by itself; but the bare fact remains and forces us to fall back on the internal evidence in order to try and fix approximately at least the age of these caves.

"One of the features which strikes the casual visitor to these rocks is the trapezoidal form of a large number of the entrance-arches which is found nowhere else in Burma. The resemblance between these trapezoidal doors and those of the rock-cut temples in India would stamp them as being of great antiquity. But, on closer examination, we find that the excavations and the sculptures are contemporaneous, that these caves are, therefore, of no very great antiquity, and that in all probability these trapezoidal entrances are imitated from India, the models being doubtless the Barābār caves. From the style of the sculptures around the doors, the oldest caves may be assigned to the IXth or Xth century A.D., others, if we take the dress and ornaments of the *devatas*, *yaksinis*, etc., into consideration, belong to a period of from the end of the XIVth to the XVIIth century, and again, the style of sculptures, the dresses, ornaments and style of frontage, stamp clearly others as belonging to the XIXth and XXth centuries.

"There are a very large number of caves, the rocks being practically honey-combed with them. The cave which can properly be called a temple and which according to tradition, is the very oldest, is situated in about the centre of the Powun-daung. It is called the Nat-taung or "Spirit-cave," from a small stone sculpture representing the female guardian spirit of these hills, riding sideways on a tiger. This rock is about 70 feet long and 40 feet high; long image galleries are dug in the face of it on all sides except the north where it abuts against another huge block. As has been said above, everything in these temples: pillars, capitals, altars, statues within and without, etc., is cut out of the living rock, forming one only piece. The few really old caves are markedly distinguished from the later ones by the relative simplicity of their doorways, their simple carvings, the absence of scrolls immediately over the arch and of the stylized *nāga* surmounting the whole.

"The similarity of these doorways to those of the temples at Pagan, more particularly of the Gawdawpalin temple, makes one surmise that the ornamentations were copied from Pagan; but the existence on this hill of caves older than the first terraced square buildings in that city at once frustrates this surmise. The probability is that the resemblance is to be traced to the same source, *i.e.*, the ornamentation of porticos and doors of wooden buildings which in Central Burma long antedated brick monuments on a large scale. All these architraves recall strikingly those of the wooden Palace at Mandalay which, according to the

Burmese documents, was built in all its details rigidly according to plans and models going back to a great antiquity. In one instance, the similarity of a doorway to those of the Palace is so striking that it might be thought to have been brought over from Mandalay, or *vice versa*. The construction of it is on the whole very simple. Two pilasters, without basement or capital ornamented with plain symmetrical designs, are flanked by simple mouldings crowned by a stylized leaf. Immediately on the pilasters rests the arch which is formed of two sections of scrolls and prolonged from below upwards in the form of two horns. These horns are not, as the Burmese think, the horns of the wild *taurus* (*Bos Sondaicus*) but a stylization of the multi-headed *nāga* so well known in India and which became a favourite motive of ornamentation in Indo-China. It is frequently seen in the monuments of Cambodia. The stylization is that of the *nāga* seen, not in front, but in profile; the heads below the hood, of which three or four can be seen when looked at from the side, have gradually disappeared, leaving what is in Burma, styled 'a kind of horn-ornament.'—[*Chas. D.*]

82. Two ancient Chinese manuscripts, marked A and B, were discovered at the temple of the Thousand Buddhas, near Tun-huang in the Province of Kansu in Northern China, and they were sent to me, for examination and report, by

Ancient Chinese Manuscripts
discovered in Kansu Province.

Sir John Marshall, Director-General of Archæology, who had received them from Sir George Macartney, K.C.I.E., British Consul-General, Kashgar. Manuscript A has been identified as one of the thirteen books treating of the monastic discipline of the *Mahāyānist* or Northern School of Buddhism. In the manuscript itself, no date whatsoever is given, but a postscript attached to its preface says that it was "translated by an assembly of monks in the 'Ts'ung-yi-ssu' monastery, situated at Ching Chao. Now, according to the Chinese History called the *Kang-Chein-Yi-Chih-Lu*, Ching Chao or Ch'ang-An, whose modern name is Si-an-fu in the Province of Shensi, was the capital of T'ai Tsung, an Emperor of the T'ang dynasty who reigned from 627 to 650 A.D. According to the annals of that dynasty, a learned monk called Hsien Chang or Hiuen Tsiang, passed through Tibet and visited the Northern, Central, and Southern parts of India. After residing there for 17 years, he returned to China bringing back with him 657 books relating to the Buddhist doctrine, which were presumably written in Sanskrit. The manuscripts were laden on a white horse, and, in commemoration of that event, the name of his own monastery was changed to *Pai-Ma-Ssu*, or the "White Horse Monastery." On arriving at Ch'ang-An, the capital, the Emperor T'ai Tsung of the T'ang dynasty commanded that the foreign books should be translated into Chinese, and instructed Fang-Hsien-Lin, his own Prime Minister, and Ch'ao, another learned scholar, to arrange for their translation in consultation with learned Buddhist Monks. The books were arranged under three categories, namely, *Ching* or *Abhidharma*, *Li* or *Vinaya*, and *Lun* or *Sutra*. The translation made under the T'ang dynasty became the standard version, and has not been revised ever since. The manuscript may, therefore, be ascribed to the VIIth century A.D., and is apparently the Chinese translation of one of the Sanskrit treatises on the *Mahāyānist Vinaya* brought over from India by the celebrated Chinese Pilgrim, Hiuen Tsiang, the translation being made under the Imperial Command of Emperor T'ai Tsung (627—650 A.D.). The second manuscript, marked B, is a collection of miscellaneous documents. Its calligraphy or palæography alone does not afford sufficient data for determining its date. Fortunately, however, the following dates are mentioned:—

- (i) Kuei Hai Nien or the fourth regnal year of Sung T'ai Tsu, corresponding to 964 A.D.;
- (ii) Jen Tsu Nien or the third regnal year of the same Emperor corresponding to 963 A.D.;
- (iii) Hsing Yü Nien or the second regnal year of the same Emperor, corresponding to 962 A.D.;
- (iv) Jen Shen Nien or the ninth regnal year of Sung Jin Tsung, corresponding to 1032 A.D. So, the documents comprised in this collection, may be said to be written between the years 962 A.D. and 1032 A.D. The subjects dealt with are an eulogy on one's parents and prayers offered for the longevity of the Emperor

and his State officials, and the ecclesiastical dignitaries of the Buddhist Church, presided over by the Buddhist Archbishop. One document gives the accounts of a monastery, in which liquor, wheat, barley, flowers, oil, flour and cotton are mentioned. Apparently, at that period, no coins were used. Commodities, like corn and wine, were bartered in exchange for labour and necessities. The capital of the Empire was, under the Sung dynasty, at P'ien-lieng, the modern K'ai-feng-fu, which is in the Province of Honan. The documents reveal a pleasing picture of the prosperous condition of Buddhism in China, in the Xth and XIth centuries A.D., under the rule of the Sung dynasty. An elaborate organization was adopted for the Government of the Buddhist Church. There was an Archbishop, who was assisted by Bishops and Archdeacons. Several celebrated monasteries are named. Mention is also made of monks and laymen from the "Fan" countries, *i.e.* to say, from Manchuria, Mongolia, Tibet and Turkestan. The unifying and pacifying influence of Buddhism was utilized to furnish a political bond to the federal units of the Chinese Empire, and to spread learning, contentment, simplicity of life, and other blessings of peace among the diverse populations of varied nationalities.

83. During the year under report, 119 coins belonging to the Phayre Provincial Museum, Rangoon, namely, 4 of gold, 67 of silver, 25 of copper, and 23 of billon, were received for classification and report. As in former years, Mr. Hirananda Sastri, Curator of the Provincial Museum, Lucknow, kindly undertook the classification. They are coins struck by the Muhammadan and Hindu rulers of India (*vide* Appendix G.-II).

84. There are seven silver coins in the Bangalore Museum, of which three are of Burmese and four of Siamese mintage. The Burmese coins were minted in 1852 and were classified by me, while the Siamese coins, which are quite modern, were classified by Maung Aung Thein, B.A., of the Forest Department, Bangkok. The former were of the value of one rupee, two annas, and one anna, the remaining two denominations not represented, being of the value of eight annas, and four annas. The year 1852 is the year of accession of King Mindon, who was anxious to convince the representatives of Western Powers at his capital that, by exercising the Royal prerogative of minting coins for the use of his realm, he had become the real ruler of the land in succession to his elder brother, Pagan Min, against whom he had successfully rebelled. The place of mintage is shown as Ratanāpūṃ, the Burmese classical appellation of Mandalay, which the King had already selected as the new capital of his Kingdom. Amarapura was subsequently abandoned in favour of Mandalay. Maung Aung Thein's Note on the four Siamese coins is of exceptional interest, and is appended to this paragraph *in extenso* :—

"No. 1. A silver coin of the highest denomination, equivalent to the Rupee of the British Indian Empire. Formerly it was equal to 64 bronze coins called *Att*, and now is equal to 100 bronze coins called *Stang*.

"The design on the obverse face is the bust of His late Majesty King Chulalongkorn in his quite younger days. The legend on this face passing over the head, reading from star to star and from left to right may be transliterated as follows :—

"*Somdech Bra Paramindra Mahā Cuḷālangkarana* (pronounced *Somdet P'ra Paramin Mahā Chulalongkorn*). *Somdech* is, I believe, a word of Cambodian origin meaning "excellent, superior." The rest are of Pāli origin, *Bra Paramindra* being the usual title for the King, and *Mahā Cuḷālangkarana* being the personal name of His Majesty the late King, in the same way as *Mahā Vajiravudh* is the personal name of His present Majesty. In official letters and documents, the King signs as "Sayāmindra" in Siamese but pronounced "Sayāmin."

"The legend below the bust read from star to star and from left to right may be transliterated as follows :—

"*Bra Cuḷa Chom Klao Chao Yu-hua* (pronounced *P'ra Kyula Kyom Klow Kyow Yu-hua* according to the Burmese official method of transliteration). It is

the regal title of His late Majesty; the word *Cuḷa* is the Pāli for small *Chom* is the Siamese word for "high, great"; *Klao* is the Siamese for "the crown of the head"; *Chao* means "lord or master"; *yu* means "stay or reside"; and *Hua* means "head," *P'ra Chao Yu-hua* literally "Lord on the head" are the ordinary Siamese words meaning "the king." The regal title of the fourth king of the present dynasty and father of His late Majesty *Bra Chom Klao Chao Yu-hua* and that of His present Majesty is *Bra Mongkut Klao Chao Yu-hua*.

"The design on the reverse face is the regal coat-of-arms. The legend on the left may be transliterated as *Krung Sayām* meaning "The country or Kingdom of Siam" and that on the right may be transliterated *Rāja Kāla Ti Ha* (pronounced *Rachakan T'i-ha*) meaning "the fifth reign or the reign of the fifth king of the present dynasty"; that at the bottom may be transliterated as *Baht Nung* meaning "One Baht, i.e., one tical," the value of the coin.

"It was minted during the early years of the reign of His late Majesty, but as no year is marked on the coin, it is impossible to say exactly in which year it was minted.

"No. 2. A silver coin of one-quarter of the value of No. 1, equivalent to the four-anna piece of British Indian money.

"The design and legend on the obverse face is exactly the same as in No. 1. The design on the reverse face is similar to No. 1, but without the mythical animal called in Siamese *Kutchasi*=*Gajasīha* holding the royal sword, on the left as you look at it, and the *Rachasi*=*Rājasīha* holding the royal staff on the right. The *Gajasīha* is supposed to be like the *Rājasīha* but with a long snout, somewhat like the trunk of an elephant. The legend differs from No. 1 only in stating the value of the coin underneath the design; the value is given as *Salung Nung* meaning *One Salung*.

"No. 3. A silver coin of the same value as No. 1, but coined in the reign of King Mongkut, the fourth King of the present dynasty and the grand-father of His present Majesty.

"The design on one face represents a double gold vase supporting a miniature crown with a five-tiered umbrella on either side. The design on the other face represents a *Cakra* with a white elephant in the centre. There is no legend and the year of minting is not given.

"No. 4. A silver coin of one-eighth the value of No. 3 and No. 1, equivalent to the two-anna piece of British Indian money, called in Siamese *Fuang*. It was coined about the same time as No. 3, and the design on one face, viz. the *Cakra*, is the same as on No. 3. The design on the other face differs from No. 3 in that there is no double gold vase, and the crown, instead of being a miniature one, is the usual big sized one with the ornamental flags which pass behind the ears.

"GENERAL."

"Coin No. 1 is still current. No. 2, though still legal currency, is getting scarce, as a great many of them, owing to the people bending the edges so as to make it assume the shape of the letter "U" for use in the licensed gambling houses, were recalled. Coin No. 4, together with the bronze coin known as the *Att*, was demonetized in May 1909, and such coins were received at the Government treasuries for one year from that date. About six months before they were demonetized, a new law was promulgated introducing a new set of coins called *Stang*. This new set consists of a bronze coin with a hole in the centre, a hundred of which being equal to a *baht* or tical; and two nickel coins, also with holes in the centre, having values equal to ten *Stangs* and five *Stangs*.

"Coin No. 3 was withdrawn from circulation about two years ago, by an official notification, giving one year from the date of notification for the presentation of such coins at the Government treasuries to be exchanged for current coins.

"The current coins at present are —

"SILVER."

"(1) *Bakt* or tical, coin No. 1 and a new coin with the bust of His present Majesty.

"(2) *Song Salung* or two *Salungs* equal to $\frac{1}{2}$ a tical, first minted and put into circulation only a few months ago.

"(3) *Salung Nung* or one *Salung* equal to $\frac{1}{4}$ of a tical, all minted only recently, as almost all coins of this denomination, like the No. 2 of the photo, were returned to the Government treasuries by the people, though not legally demonetized, and the old *Salung* pieces are not popularly current.

"NICKEL."

"(1) Ten *stangs* equal to one-tenth of a tical, with a round hole in the centre.

"(2) Five *stangs*, half the above, also with a round hole.

"BRONZE."

"One *stang* equal to one-hundredth of a tical, with a round hole in the centre.

King Mongkut reigned from 1851 A.C. to end of September 1868 A.C.

King Chulalongkorn from October 1868 to 23rd October 1910 A.C."

Archæological Finds.

85. Mr. G. E. R. Grant-Brown, I.C.S., Deputy Commissioner, Kyaukse, sent me a slice of lead for examination and report. With 108 other pieces, it was unearthed at Pein-nè-bin village in the course of erecting a pandal for a religious ceremony. I suggested that the entire find should be acquired for Rs. 10 under the Indian Treasure Trove Act, as these slices were used as money in the time of the Burmese kings. They are known as *Thado Ngwe* because their use, as money, was introduced by Thado Minzaw, King of Ava (1523—26 A.D.)

86. U Tin, K.S.M., A.T.M., Subdivisional Officer, Pagan, reported the acquisition for the Pagan Museum of eleven stone, and two bronze figures, which were found at Paung-gu Paya, a ruined Pagoda situated at the junction of the Myinkaba stream and the Irrawaddy river, which was subject to erosion by floods. One of the stone figures represents the dancing of two mythical beings with human heads and the bodies of birds; a second depicts a monkey-headed man with four hands; and a third a creature having two heads of birds. One of the bronze figures is that of a *deva* or *Nat*, and the second is that of a seated image of the Buddha. The collection appears to bear traces of South Indian influence.

87. U Saw Maung, Headquarters Magistrate, Sagaing, reported the discovery at an old ruined pagoda at Kawagôn near the Railway Station of a relic-chamber containing the usual figures, two old images of the Buddha, and two stone slabs bearing writings, in the Burmese character, in gold on a ground of red paint. A list was compiled of the contents of the relic-chamber and estampages were taken of the two epigraphs.

88. In paragraph 78 of the Annual Report for 1914-15, a reference was made to the examination and decipherment, by Mr. H. Krishna Sastri, Assistant Archæological Superintendent for Epigraphy, Southern Circle, of seven inscribed terra cotta tablets marked A-G, which were found at Pagan. Out of the collection of similar tablets belonging to the Phayre Provincial Museum, Rangoon, two were selected and submitted to the same officer. They are marked A1 and B1, and were discovered at the Shwezigôn Pagoda at Tagaung in Upper Burma, where, according to tradition, the first kingdom in Burma was established by an Aryan fugitive Prince from Northern India in the

early centuries before the Christian era. The Pagoda is reputed to have been built in the Vth century B.C. The legends on the tablets, however, appear to belong to a period not earlier than the XIth century A.D. Later on, 14 tablets marked A—M* were submitted to the same scholar. The tablet marked A has a recess, one inch deep. On it, there is, in a niche ornamented with a foliated arch and surmounted by a *sikhara*, the Buddha seated in the *bhūmisparça mudrā* on a lotus throne. The Buddha is flanked by two Bodhisattvas, both standing on lotus cushions. The Bodhisattva, on the proper left of the central figure, has his right hand raised to the breast in the *abhaya mudrā*, while the left hangs down and holds the robe. The one, on the proper right of the Buddha, has his right hand hanging down with the palm outwards in the *vara mudrā*, while the left, with the palm inwards, is raised to the breast to hold the robe. Both the Bodhisattvas are also placed in niches ornamented with arches similar to the one in the centre but smaller in size, and adorned, on their extrados, with flamboyant carvings. The top part of the tablet is lost, but there still remain, on either side of the central *sikhara*, five *stūpas*, indicating, by symbolism, that the present Cycle is a *Bhadra Kalpa*, to which five Buddhas have been assigned. The haunches between the arches are filled with a leaf design representing the leaves and branches of the *Bo* tree at Bodh-gaya. Below the three figures, there is in the northern Nāgarī character, of about the XIth century A.D., an inscription, which is the well-known Buddhist formula: *Ye dhammā hetu pabhavā, etc.* With the exception of one or two letters at the beginning of the second line, it is still in a fair state of preservation, and may be read as follows:—

Line 1. *Ye dhamā hetu pabhavā tesha (m) hetu (m) ta [thā] gato*
ava . . . tu.

Line 2. *teshā (m) cha yo nirodhā eva (m) vād Mahā-samano.*

The tablet marked B is an exact replica of that marked E in last year's collection. Tablet C is oval in shape, and measures $3\frac{1}{4}$ by $2\frac{1}{2}$ inches. The Buddha is seated cross-legged on a *padmāsana* in the *bhūmisparça mudrā*, in a niche arched over and crowned by an umbrella. The Buddha is flanked, on either side, by two *stūpas*, one being placed above the other, indicating that four Buddhas have already appeared in the present cycle, and that Gautama is the fourth. There are twigs of leaves springing, as usual, from the arch, which represent the leaves and branches of the *Bo* tree. Below it, in the Nāgarī character of the Northern variety belonging to the XIth century A.D., is the well-known Buddhist formula: *Ye dhammā hetu pabhavā, etc.* Tablet D is oval in shape, and only a fragment, the top part being missing; but a greater part of the principal figure impressed on it, is still intact. The Buddha is placed in a niche and is seated in the *bhūmisparça mudrā* on a lotus throne, which is of the same type as that on tablet C. He is flanked, on either side, by *stūpas* of different sizes, the largest measuring $2\frac{1}{8}$ inches from the base to the *amlaka*, and the smallest a quarter of an inch. On the proper left of the Buddha, which is the better preserved side of the two, there are eight *stūpas*, i.e. to say, five on the upper panel, indicating the five Buddhas of the *Bhadra Kalpa*, and three in the lower, indicating probably the *Triratna*. Or the sum total of the eight *stūpas* may possibly connote the duplicated total of the four Buddhas, who have already appeared. What is remarkable about the figure of the Buddha is that its robe is slightly delineated, while the hands and feet are exquisitely modelled and are small and well shaped, the fingers and toes being shown as of natural, and not of equal or conventional, length, as in modern figures. Below the throne of the Buddha, there is the same recurring formula of the same palæographical variety as that on the tablets referred to above. E closely resembles D. Its obverse face has a recess, an inch deep, and is in a better state of preservation. The arched niche, in which the Buddha sits enshrined, is surmounted by a *sikhara* crowned by an umbrella. There are also twigs of leaves springing from the arch. On the proper right of the Buddha, the total number of *stūpas* is ten, i.e. to say, three in the lowest panel, five in the middle one, and two in the highest. The collective number, namely, ten, probably connotes the duplicated total of the five Buddhas, who have been

* There are two tablets marked M: one bears an inscription, and the other does not.

allotted to the present Cycle. Tablet F is semi-elliptical in shape measuring $5\frac{3}{4}$ inches by 4. It is covered with black paint, and is in a very good state of preservation. The Buddha is seated in the *bhūmisparça mudrā* on a *padmāsana* in a niche surmounted by a foliated arch, which is crowned by a large and well-proportioned umbrella, from whose top the usual streamers dangle in the air. Below the umbrella are twigs of leaves of the *Bo* tree. The Buddha is flanked, on either side, by eight *stūpas* of different sizes, of which, those on his proper right, are fairly well preserved. The umbrella, which is well developed on this tablet, connotes the sanctity of the umbrella of the *Sādhu* as well as the secular sovereignty of the *Mahārājādhirāj* and the Spiritual supremacy of the Buddha. Below the throne is inscribed the usual Buddhist formula referred to above. G is a replica of F. Tablet H is similar to tablet E, but is shaped like a fig leaf. The number of flanking *stūpas* on each side of the Buddha is seven instead of ten as on E. The number seven is sacred, but its signification, in this particular connection, is not known. Below the Buddha's throne, is the usual Buddhist formula. Tablet K is shaped like a fig-leaf, with a recess of $1\frac{3}{4}$ inches in depth, and measures 5 by 4 inches at its broadest part. The Buddha is seated in the *bhūmisparça mudrā* on a lotus throne in an arched niche crowned by an umbrella. It is well draped, the lines showing the folds of the robe being quite distinct. The anatomy of the figure is perfect, and recalls that of the images of the Buddha in the Shwezigōn and Ananda Pagodas of Pagan, which were built in the XIth century A.D. The contour of the body and the limbs, the broad forehead, the downcast eyes, the aquiline nose, the small puckered mouth, the well developed jaw, the pointed and up-turned chin all appear to indicate Pyu influence. There are two *stūpas* flanking the Buddha on either side, and the usual twigs of leaves spring from the arch just below the umbrella. From the *dhātugarba* of each of the lower *stūpas*, springs a series of seven concentric rings or umbrellas. This tablet is an exact replica of the tablet marked B in last year's collection. Below the Buddha's throne is a Nāgarī inscription, which Mr. Sastri reads as follows :—

Line 1. *Mayā [Srī] Ru [dra] dē.*

Line 2. *Vēna Krita [m*]*

Line 3. *[Suga] ta [sa] [m*] chchukam 1 tena Maitreyam = amvō [bho.]*

Line 4. *[dha] labhēyan = nirvritan pa [dām] 11**

Translation

By me, *Srī Rudradēva*, has been made this mould (*Samchchaka*) of *Sugata* (i.e. Buddha). Through it . . . may I attain the feet of Maitreya in the ocean of Bliss!

Tablet L is semi-elliptical in form, and measures $5\frac{3}{4}$ by $3\frac{1}{2}$ inches. It has a recess of about $\frac{5}{8}$ of an inch in depth. There is, enshrined in a niche arched over and surmounted by a *sikhara* which is exquisitely carved, the figure of the Buddha seated on a lotus throne in the *bhūmisparça mudrā*. The architrave is supported by two pillars, whose central portion bulges out, and which are provided with carved capitals and basements. This architectural device is decidedly of South Indian origin.* As the tablet is gilt over, the details of the carvings are not so distinct as those on the fragments of two other tablets of the same kind marked L₁ and L₂. On fragment L, the throne is supported by two lions *couchant* from which it may be identified with the *Sinhāsana* or Lion Throne. On the obverse face is the usual Buddhist formula, and on the reverse face of L₁ and L₂ is the following Pāli inscription in the Burmese character of the XIth century A.D. :

Line 1. *Sabbāññuta-ñāna*

Line 2. *ssa pachchayo ho*

Line 3. *tū' ti.*

* Compare fig. 215, p. 366, vol. 1, of Fergusson's *History of Indian and Eastern Architecture*.

This is the Mahāyānist form of prayer prevailing among the Buddhists, whose sole aim is to attain *Nirvāṇa* through Buddhahood. It is practically the formula used in the Pāli face of the Myazedi Pillar of 1112 A.D. Tablet M is semi-elliptical in shape and measures 4 by 3 inches. The Buddha is seated on a lotus throne in the *bhūmiṣpaṇṇa mudrā* in a niche under the *Bo* tree. It is seated in the same stiff posture as the Buddha on the tablets referred to above; and the presence of the robe is marked only by a diagonal line across the breast, and also by another at the ankle and wrists. The lobes of the ears are prominent and the head is crowned by a pointed *ushnisa*. The Buddha is flanked, on either side, by four *stūpas*. Each *stūpa* consists of an elongated bell-shaped dome raised on two or three terraces, which are absent from the *stūpas* on the other tablets. The niche in which the Buddha sits enthroned, is crowned by an umbrella supported on a long *yatthi* or pole. The pillars supporting the architrave are of uniform size throughout, and are richly carved. From the style of the *stūpas* impressed on it, tablet M may be ascribed to a date later than those referred to above. Below the Buddha's throne, are faint traces of what look like letters.*

89. These tablets possess an iconographic, palæographical, and architectural value. Judging by the difference in architecture of the pillars supporting the architrave, tablet M appears to be later than tablet L. From a historical point of view, tablet K is the most important. Rudra-deva is certainly the name of a king; but we cannot, as yet, say for certain whether he was Burmese or Indian. The script is referred by Mr. Sastri to the XIth century, and is reported to belong to the northern variety. For all we know, Rudra-deva and Aniruddha-deva (Anawrata, 1044—77 A.D.) may be the one and the same king. It is quite possible that, during his expedition to China, Anawrata touched at Tagaung, and left, as *souvenirs*, terra cotta tablets inscribed in his name, as he did at Hmawza in the Prome District, in the course of his expedition to Thatôn, at an earlier period of his reign.

90. Mr. Sastri has kindly favoured me with the following reply: "I beg to forward herewith the correct reading (made out by me and Dr. Sukhtankar jointly) of the inscriptions on tablets B and B₁, from the first batch and on K from the second batch (of 14 tablets). These three are identical replicas from one and the same mould and were caused to be made, as the inscription (of about XIth century A. D.) tells us, by Śrī-Rudradēva, who may possibly have been a king as the word *dēva* seems to suggest. I am unable to offer any interpretation of A, the tablet covered with gold leaf; in fact I am inclined to think that the characters are not Indian at all, but possibly Burmese. The inscriptions on the tablets of the second batch A—M have been examined by Dr. Sukhtankar who returned from Bombay on the 19th instant. The suggested corrections in the transliteration made by him are entered on your manuscript which is returned herewith. I may mention that, in accordance with the ordinarily accepted system of transliteration, letters entered within square brackets are uncertain; and an asterisk is added when the letters have been supplied.

"From the transliteration of K which I have given on the last page of your manuscript, I hope you will be able to transliterate B and B₁, of 1914-15, yourself. L, in which the figure is covered with gold, has been interpreted by you as containing below it the Buddhist formula *Ye dhammā*, etc. I cannot see anything corresponding to that on the tablet. It might be omitted altogether. So also M where there is nothing even for the experts to decipher."

91. With reference to paragraph 74 of last year's report, Mr. W. V. Wallace, Deputy Commissioner, Henzada, reported the discovery of additional finds at the ancient site of Thidamyo. They consisted of a glazed earthenware plate, a small earthenware pot, a clay figure of an animal, a small glazed

* These tablets may be compared with the clay seals depicted in Plate XXIV of Cunningham's *Mahābodhi*, and with the clay seal from Bodhi-Gaya depicted in figure 128 at page 180 of Grünwedel's *Buddhist Art in India*.

earthenware plate with a spout, a brass tray, and a large brass spoon. These are articles of domestic use, and are probably over a hundred years old. They will be acquired under the Indian Treasure Trove Act, 1878.

92. The Hon'ble Lieut.-Colonel E. C. Townsend, I.A., Commissioner of the Pegu Division, reported the discovery, by Maung Po Saw, in a pot buried in the earth in a garden at Syriam, of a quantity of what appeared to be lead, weighing about 105 viss. On examination, the metal was found to be lead, which was used as money in Burmese times, when no coins were minted. A few of the metallic specimens were acquired for the Phayre Provincial Museum, and the rest of the find was returned to the finder.

93. Mr. C. S. Pennell, I.C.S., Deputy Commissioner, Prome, forwarded to me the report of Maung Maung, *Taikthugyi* of Sindè Circle, regarding the discovery of a *Buddhapād* or *Chidawya* and a stone inscription while repairing an old pagoda in his garden. The Deputy Commissioner was asked to be so kind as to furnish me with a facsimile copy of the epigraph, together with an account of any local tradition attached to it. In the meantime, these objects of antiquarian interest should be kept under shelter, so as to enable an assistant of this department to take estampages or photographs of them in due course. If the script of the epigraph is in the Pyu language, the discovery will be extremely valuable. A facsimile copy of the inscription was furnished. The stone has weathered badly, and the incised letters have become much faint. There appears to be no local tradition attached to these finds, and the absence of the characteristic marks of the Buddha's feet on the *Chidawya* or footprint indicates that it may be ascribed to the XIth century A.D. Similar footprints have been found painted in Kyanzittha's Cave-Temple at Pagan. Mr. Duroiselle was asked to take further action, if necessary, in respect of these finds.

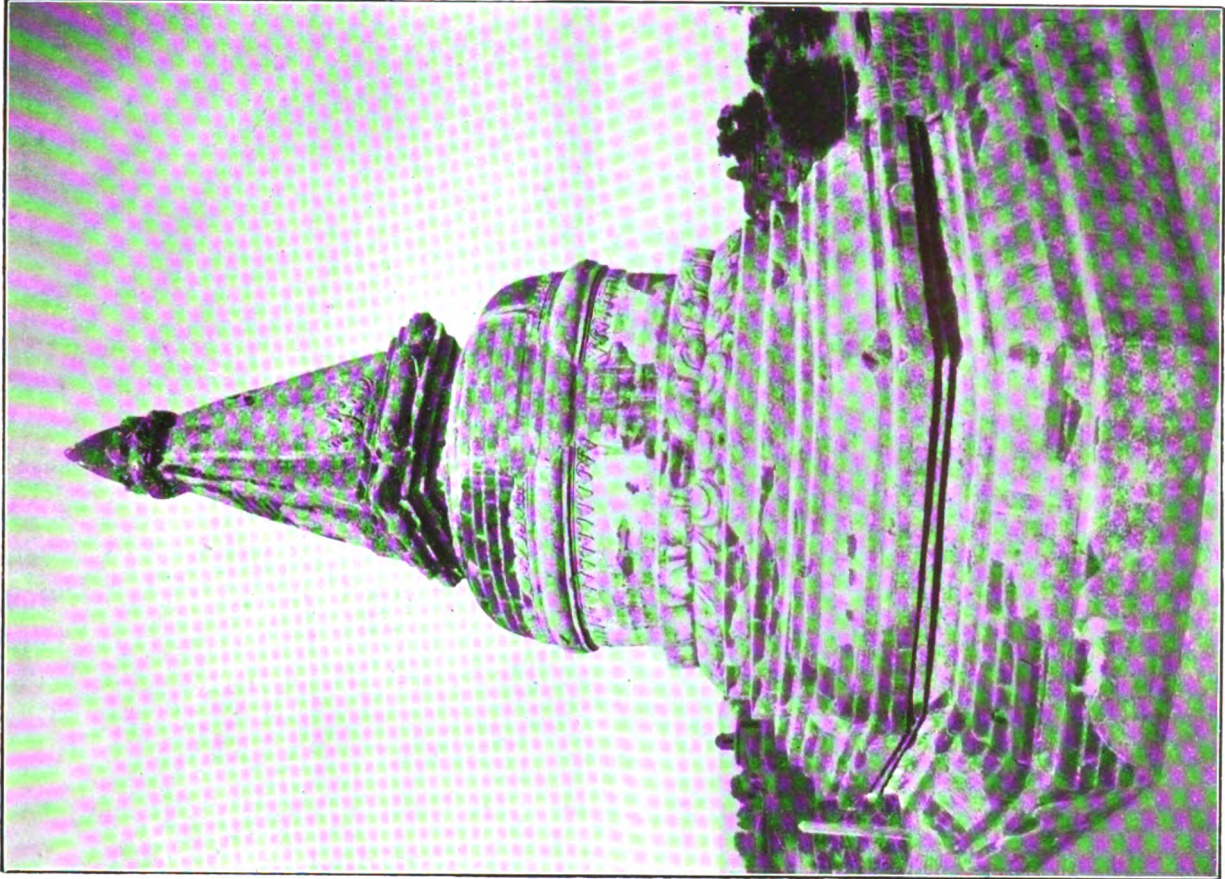
MAYMYO, 27th May 1916.

TAW SEIN KO,
Supdt., Archaeological Survey, Burma.

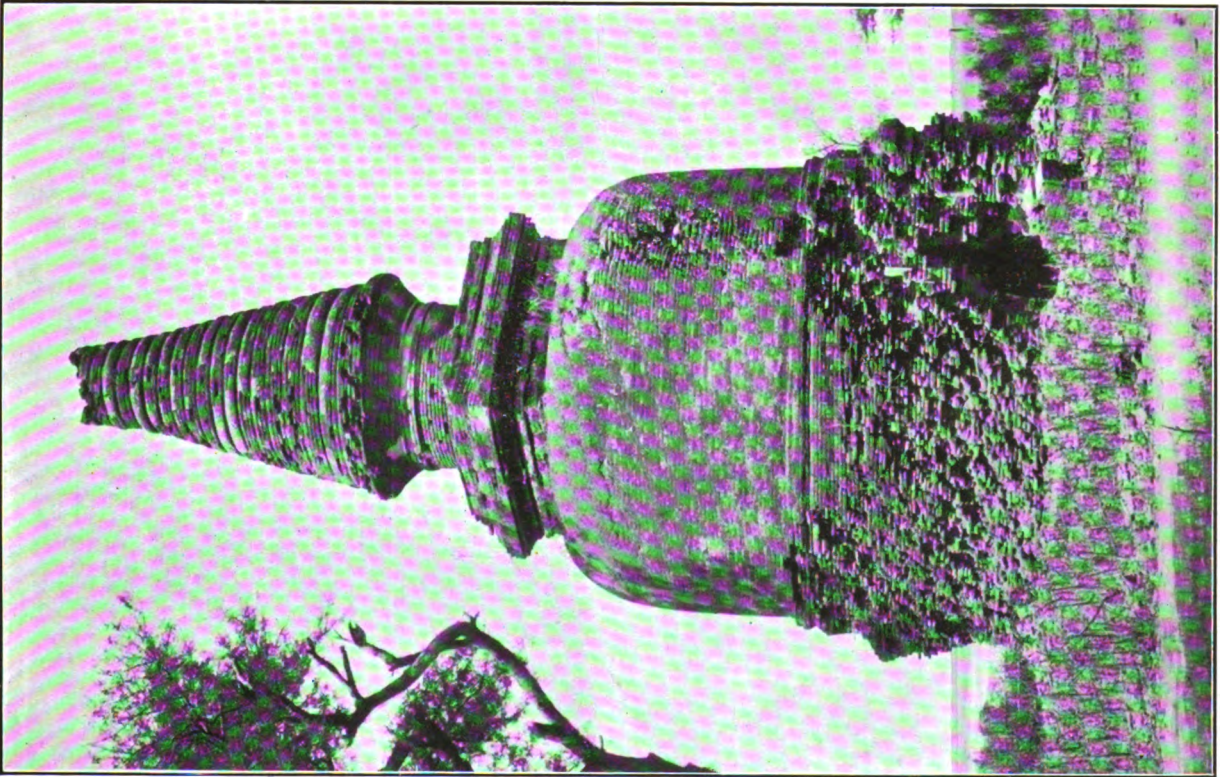


DAGOBA IN SHRINE IN CAVE No. 11, KANHERI, THANA DISTRICT,
BOMBAY PRESIDENCY.

(Reproduced with the kind permission of the Superintendent, Archaeological Survey, Western Circle.)



2. Pawdawmu Pagoda, Pagan.



1. Pebingyaung Pagoda, Pagan.



1. West Petleik Pagoda, Pagan.



2. East Petleik Pagoda, Pagan.



1. Seinyet Pagoda, Pagan.



2. Sapada Pagoda, Pagan.

APPENDICES

	PAGE
APPENDIX A.—Register of Objects of Archæological interest, the preservation of which has been approved by the Local Government	45
APPENDIX B.—Application for administrative approval to the preservation by Government of objects of Archæological, Historical or Architectural interest ...	46—47
APPENDIX C.—Statement showing Expenditure sanctioned and incurred on Archæological works during 1915-16	48
APPENDIX D.—Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1915-16	49—50
APPENDIX E.—(a) List of Drawings made by the Archæological Survey, Burma, during the year 1915-16	51
(b) List of Photographs taken by the Archæological Survey, Burma, during the year 1915-16	52—53
APPENDIX F.—List of Publications issued during the year 1915-16	54
APPENDIX G.—List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of	55—58

APPENDIX A.

Register of Objects of Archæological interest, the preservation of which has been approved by the Local Government.

Serial No.	Title and nature.	Locality.	Description and work to be done.	Conservation.		Remarks.
				Estimated cost.		
				First cost.	Annual maintenance.	
1	2	3	4	5	6	7
				Rs.	Rs.	
1	Thandawgya Image.	Pagan ...	It is a sitting image of Gautama Buddha built of stone slabs and deposited in a masonry temple whose roof as well as the southern wall have fallen into utter ruin. It is situated a little to the north of the Thatbyinnyu Pagoda, Pagan, and was erected by the Tayōkpyemin, the King who fled from the Chinese in 1284 A.D., and who built the Mingalazedi Pagoda. His Palace was a few hundred yards to the west of it, and the building was used as a chapel for private devotion. Burmese art and architecture reached their climax in his reign, and were shattered by the cataclysm of the Chinese invasion from which they never recovered. This building is, therefore, one of the interesting vestiges of a by-gone age and civilization. The temple faces west, because the Royal Palace was situated in that quarter.			

Application for administrative approval to the preservation by Government

Title and nature.	Locality.	Description and proposals.	Estimated cost of restoration.	
			First cost.	Subsequent annual maintenance.
1	2	3	4	5
Thandawgya Image.	Pagan ...	It is a sitting image of Gautama Buddha built of stone slabs and deposited in a masonry temple whose roof as well as the southern wall have fallen into utter ruin. It is situated a little to the north of the Thatbyinnyu Pagoda, Pagan, and was erected by the Tayōkpyemin, the King who fled from the Chinese in 1284 A.D., and who built the Mingalazedi Pagoda. His Palace was a few hundred yards to the west of it, and the building was used as a chapel for private devotion. Burmese art and architecture reached their climax in his reign, and were shattered by the cataclysm of the Chinese invasion from which they never recovered. This building is, therefore, one of the interesting vestiges of a by-gone age and civilization. The temple faces west, because the Royal Palace was situated in that quarter. The roof, which was in the form of a vaulted dome, and the southern wall supporting it, are, as has been remarked, in utter ruin. The roof has disappeared altogether; and to restore it would be somewhat expensive as it would necessitate the restoration of the south wall, and the strengthening of the others, which have suffered much from long exposure to the weather, so as to be able to receive the super-incumbent weight and withstand the lateral pressure of the dome above. The image has remained in its present position for many years; and with a little care and outlay of a small sum of money in the clearance of <i>débris</i>, grouting and making it watertight, it should remain intact for many years to come. To achieve this end the following points should be attended to:— 1. The vegetation growing on and round the temple for a distance of 25 feet on each side should be cleared; 2. The <i>débris</i> that has fallen both inside and outside the temple should be cleared and dug down as far as the original level of the flooring beneath; 3. The image should be preserved by filling in the gaps and crevices with brick or stone—with the latter in preference; but no attempt should be made to restore any part of it that may be found missing. 4. The walls of the temple should be preserved in the same way as the image; and a vaulted domed roof or a flat reinforced concrete roof should be provided; 5. Full provision should be made for carrying off the rain water to a safe distance from inside the temple; 6. A door should be provided at the Western entrance.	Rs.	Rs.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1915-16.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.			Remarks.
1	2	3	4	5	6	7
		Rs.	Rs.	A.	P.	
	MANDALAY DIVISION.					
1	Annual repairs to the Palace Buildings, Mandalay ...	3,500	3,481	0	0	
2	Annual repairs to <i>Pyatthats</i> on Fort walls, Mandalay...	1,500	497	0	0	
3	Clearing jungle around the Pagodas at Tagaung, Ruby Mines District.	240	240	0	0	
4	Fencing round the Royal Tombs, Fort Dufferin, Mandalay.	1,539	38	0	0	Rs. 1,400 spent last year.
5	Continuation of Special Repairs to the Palace Buildings, Mandalay.	5,400	1,019	0	0	In progress.
6	Special repairs to Myadaung Kyaung (Queen's Monastery, A Road, Mandalay.)	...	8	0	0	Completed. Rs. 3,414 spent last year.
7	Annual repairs to tombs of ancient Kings and Queens of Burma at Amarapura and Mandalay.	196	16	0	0	
	Total ...	12,375	5,299	0	0	
	SHWEBO DIVISION.					
8	Annual repairs to masonry shed over inscription stones near the Tupayôn Pagoda, Sagaing.	600	67	0	0	
	Total ...	600	67	0	0	
	PAKÔKKU DIVISION.					
9	Wages of durwans to look after the Pagodas and Museum at Pagan.	1,620	1,619	0	0	
10	Maintenance of Pagodas at Pagan ...	1,700	1,519	0	0	
11	Continuation of the Restoration of the corridors of the Eastern Petleik Pagoda, Pagan.	3,609	3,606	0	0	
12	Special repairs to the Sarabha Gate-Remains of the old wall of Pagan.	484	537	0	0	
13	Special repairs to Pathothanya Pagoda at Pagan ...	...	6	0	0	
	Total ...	7,413	7,287	0	0	
	MEIRTLA DIVISION.					
14	Jungle clearing around the Pagodas in the Kyauksè District.	250	249	0	0	
	Total ...	250	249	0	0	
	THARRAWADDY DIVISION.					
15	Annual repairs to the Archæological buildings at Hmawza.	350	302	0	0	
16	Continuation of the conservation of the stone sculptures in the Kyaukka Thein <i>kyaung</i> , Hmawza.	1,886	1,474	0	0	Met out of the General Reserve at the disposal of the Superintending Engineer, Pegu Circle.
	Total ...	2,236	1,776	0	0	
	SYRIAM DIVISION.					
17	Wages of caretaker of the Old Portuguese Church, Syriam.	144	144	0	0	
	Total ...	144	144	0	0	
	PEGU DIVISION.					
18	Annual repairs to Pāli Stone-shed to the west of Pegu Town.	25	25	0	0	
19	Annual repairs to Pillars of Victory, Pegu ...	5	5	0	0	
	Total ...	30	30	0	0	
	GRAND TOTAL ...	23,048	14,852	0	0	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1915-16.

Main heads of budget.	Provision in budget for 1915-16.	Actual expenditure in 1915-16.	Balance remaining on 31st March 1916.	Remarks.
1	2	3	4	5
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHÆOLOGICAL SURVEY.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
<i>Officer.</i>				
Superintendent, Archæological Survey ...	9,600	9,600 0 0	...	
Architectural surveyor ...	1,800	1,800 0 0	...	
Clerks (three) ...	2,400	2,437 11 10	-37 11 10	Excess of Rs. 37-11-0 is due to Hill allowance.
Draftsman ...	600	600 0 0	...	
Servants (three) ...	432	450 13 10	-18 13 10	Excess of Rs. 18-13-10 is due to Hill allowance.
Temporary establishment ...	1,190	1,440 0 0	-250 0 0	Excess of Rs. 250 and those in the above items were debited to savings under "Supplies and Services."
<i>Allowances.</i>				
Travelling allowance of officer ...	1,300	608 14 9	691 1 3	
Travelling allowance of establishment ...	1,500	1,109 4 6	390 11 6	
<i>Supplies and Services.</i>				
Preservation of Archæological Remains ...	1,000	250 0 0	750 0 0	
Purchase of photographs and photographic materials.	700	896 1 0	-196 1 0	Recovered Rs. 55-11-0 from the sale of photographs. Excess of Rs. 196-1-0 is debited to savings under the same Major head.
Mandalay and Pagan Museums ...	193	48 0 0	145 0 0	
Archæological scholarship ...	2,425	1,558 1 0	866 15 0	
Purchase and translation of Ancient Manuscripts.	1,500	...	1,500 0 0	
<i>Contingencies.</i>				
Service Postage and Telegram charges ...	100	100 1 0	-0 1 0	
Purchase of books and periodicals ...	428	145 14 0	282 2 0	
Rents, rates and taxes ...	960	960 0 0	...	
Office expenses and miscellaneous ...	2,500	1,674 7 1	825 8 11	
Pay of menials ...	72	72 0 0	...	
Total ...	28,700	23,751 5 0	4,948 11 0	
<i>Deduct probable savings</i> ...	400	...	...	
	28,300	...	...	

APPENDIX D—concl'd.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1915-16—concl'd.

Main heads of budget.	Provision in budget for 1915-16.	Actual expenditure in 1915-16.	Balance remaining on 31st March 1916.	Remarks.
I	2	3	4	5
ESTABLISHMENT OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT FOR EPIGRAPHY.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
<i>Officer.</i>				
Assistant Archæological Superintendent for Epigraphy.	7,500	7,500 0 0	...	
<i>Establishment.</i>				
English-speaking clerk ...	600	600 0 0	...	
Servant (one) ...	144	144 0 0	...	
<i>Allowances.</i>				
Travelling allowance of officer ...	600	425 10 8	174 5 4	
Travelling allowance of establishment ...	500	139 3 6	360 12 6	
<i>Contingencies.</i>				
Service postage and telegram charges ...	50	15 0 0	35 0 0	
Purchase of books and periodicals ...	250	250 1 0	—0 1 0	
Rents, rates and taxes ...	480	480 0 0	...	
Office expenses and miscellaneous ...	600	634 6 0	—34 6 0	Excess of Rs. 34-6-0 is debited to savings under other sub-heads of the same Major head.
Total ...	10,724	10,188 5 2	535 10 10	

APPENDIX E.

(a) *List of Drawings made by the Archaeological Survey, Burma, during the year 1915-16.*

Annual No.	Serial No.	Description of Drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5	6
1	315*	Cross section of the Thatbyinnyu Pagoda ... <i>Fresco-paintings on the walls of the Kyansittha Onhmin or Cave Temple, Pagan.</i>	8' = 1"	Pagan.	
2	316	Buddhapad or foot-print of the Buddha ...	1/3	Pagan.	
3	317	Figure of an archer ...	1/3		
4	318	A monk adoring a <i>stupa</i> ...	1/3		
5	319	Figure of a woman carrying a flower vase in her hands in front of her.	Full size.		
6	320	Sun God ...	1/3		
7	321	A monk telling his beads ...	1/2		
8	322	Buddha seated in European Fashion ..	1/3		
9	323	Crosses ...	1/3		
10	324	A falconer seated on a stool ...	1/3		
		<i>Fresco-paintings on the walls of the easternmost one of the three pagodas known as Payathonsu at Minanthu, Pagan.</i>			
11	325	Figures containing principally of Buddhas and Bodhisattvas within scrolls of floral design.			
12	326	Bodhisattva with <i>saktis</i> ...			
13	327	Elephants with riders ...			
14	328	Bodhisattvas with <i>saktis</i> ...			
15	329	Bodhisattvas with <i>saktis</i> ...			
16	330	Bodhisattvas with <i>saktis</i> ...			
17	331	An elephant-headed monster flanked by lions and serpents.			
18	332	<i>Kinnaras</i> riding on dwarfs ...			
19	333	An ogre flanked by Makaras ...	Full size	Pagan.	
20	334	Bodhisattva and <i>saktis</i> ...			
21	335	Nāgas in the attitude of adoring Buddha ...			
22	336	Bodhisattvas with <i>saktis</i> ...			
23	337	Figure of a lion ...			
24	338	Figure of <i>Kinnara</i> ...			
25	339	Men riding lions ...			
26	340	Bodhisattvas and <i>saktis</i> ...			
27	341	A lion standing, on its hind legs, on an elephant ..			
28	342	Bodhisattvas and <i>saktis</i> ...			

* Numbering continued from previous report.

APPENDIX E—contd.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1915-16.*

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5	6
1	1491*	East Petleik Pagoda after repairs (south view)	8½" x 6½"	... Pagan.	
2	1492	East Petleik Pagoda after repairs (south-east view).			
3	1493	Seinnyet-ama Temple after repairs			
4	1494	Pebingyaung Pagoda			
5	1495	Pebingyaung Pagoda (south-east view) ...			
6	1496	Enclosure wall of the Kyanzittha Onhmin or Cave Temple showing the Gateway.			
7	1497	Part of the enclosure wall of the Kyanzittha Onhmin or Cave Temple.			
8	1498	Part of the enclosure wall of the Kyanzittha Onhmin or Cave Temple.			
9	1499	Kyanzittha Onhmin or Cave Temple (south view).			
10	1500	Kyanzittha Onhmin or Cave Temple (south-east view).			
11	1501	A ruined pedestal of an image of Buddha found on the platform of the Myazedi Pagoda, Myin-pagan.	6½" x 4½"	... Museum, Pagan.	
12	1502	An image of Buddha			
13	1503	Figure of a boy in stone			
14	1504	Enamelled plaques from the Somingyi Pagoda, now in the Museum Pagan.			
15	1514				
16	1515	Figure of Avalokitesvāra and of Tāra (in bronze)			
17	1516	Figures of Bodhisattvas (in bronze)			
18	1517	Figure of <i>Jambupati</i>			
19	1518	Figures of Buddha and Attendants arranged in a circular pedestal (in bronze).			
20	1519	Figures of Buddha and Attendants arranged on a circular pedestal in bronze (side view).			
21	1520	Nativity scene of Buddha, in bronze. (Front view).			
22	1521	Nativity scene of Buddha, in bronze. (Side view).			
23	1522	Wooden figure of <i>Jambupati</i>			
24	1523	Wooden figures of <i>Devas</i>			
25	1524	Wooden figure of a minister carved in relief ...			
26	1525	Wooden figure of <i>Vasundari</i> (standing) ...			
27	1526	Wooden figure of <i>Vasundari</i> (seated) ..			
28	1527	Stone windows			
29	1528				
30	1529	Figure of Buddha (in stone)			
31	1530	Figure of Buddha (in stone)			
32	1531	Figure of a Monk (in stone)			
33	1532	Figure of a Monk (in stone)			
34	1533	Figure of a <i>deva</i> in stone carved in relief ...			
35	1534	Figure of a lion in stone			
36	1535	Figures of birds with the head of elephant carved in relief on a slab of stone.			
37	1536	Figures of monkeys carved in relief on a slab of stone.			Nos 45—48 were discovered at the Paungu Pagoda, and now placed in the Museum, Pagan.
38	1537	Figures of <i>Kinnaras</i> carved in relief on a slab of stone.			
39	1538	Figures of men, one beating a drum and the other holding cymbals, carved in relief on a slab of stone.			
40	1539	A wooden box for storing palm-leaf manuscripts			
41	1540	A wooden box for storing palm-leaf manuscripts			
42	1541	Wooden salvers			
43	1542				
44	1543				

* Numbering continued from previous report.

APPENDIX E—contd.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1915-16—concl'd.*

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
1	2	3	4	5	6
		<i>Plaques from the Ananda Pagoda, Pagan.</i>			
54	1544	Munika Jāt, 30	} 6½" × 4½"	... Pagan.	
55	1545	Samodamāna Jāt, 33			
56	1546	Puṇapāti Jāt, 53			
57	1547	Anabhirati Jāt, 65			
58	1548	Uchchhanga Jāt, 67			
59	1549	Nāmasiddhi Jāt, 97			
60	1550	Sunakha Jāt, 242			
61	1551	Putadusaka Jāt, 280			
62	1552	Lābhagaraha Jāt, 287			
63	1553	Suvannamiga Jāt, 359			
64	1554	Bhisapunnā Jāt, 382	} 6½" × 4½"	... Pagan.	
65	1555	Kumbhakāra Jāt, 408			
66	1556	Somadattha Jāt, 410			
		<i>Plaques from the Dhammayazika Pagoda, Pagan.</i>			
67	1557	Kukkūra Jāt, 22			
68	1558	Munika Jāt, 30			
69	1559	Kulāvaka Jāt, 31			
70	1560	Samodamāna Jāt, 33			
71	1561	Tittira Jāt, 37			
72	1562	Anabhirati Jāt, 65			
73	1563	Kimpakka Jāt, 85			
74	1564	Viraka Jāt, 204			
75	1565	Gangeyya Jāt, 205			
76	1566	Puṇṇanadi Jāt, 214			
77	1567	Sunakha Jāt, 242			
78	1568	Sindhava Jāt, 266			
79	1569	Putadūsaka Jāt, 280			
80	1570	... Dhamma(?) Jāt, 376			
81	1571	Nantiyamigha Jāt, 385			
82	1572	Sangapuppa Jāt, 392			
83	1573	Daddara Jāt, 438			
84	1574	} Plaques from the Dhammayazika Pagoda, (Legends much defaced).			
to	&				
89	1579				
		<i>Plaques from the Mingalassedi Pagoda, Pagan.</i>			
90	1580	Punapāti Jāt, 53	} 6½" × 4½"	... Pagan	
91	1581	Asāta[m] anta Jāt, 16			
92	1582	Vipa (?) ka Jāt, 102			
93	1583	Sakupāghi Jāt, 168			
94	1584	Vātāggasindhava Jāt, 266			
95	1585	Godha Jāt, 333			
96	1586	Rājovāda Jāt, 334			
97	1587	Amba Jāt, 344			
98	1588	Gajakumbha Jāt, 345			
99	1589	Suvannamiga Jāt, 359			
100	1590	Sangapuppa Jāt, 392			
101	1591	Kumbhakāraka Jāt, 408			
102	1592	Somadattha Jāt, 410			
103	1593	Tachchhaka-Sukara Jāt, 492			

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1915-16.

I.—Report.

1. Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1915.

II.—Contributions to the Annual Reports of the Archæological Survey.

PART I, 1914-15.

1. A brief *résumé* of the exploration and research work, epigraphy and conservation in the Burma Circle.

PART II, 1914-15.

1. Sangyaung Monasteries of Amarapura, illustrated with thirty plates.
2. Rock-cut Temples of Powun-daung.—[*Chas. D.*]

III.—Contributions to the Journal of the Burma Research Society.

1. Chinese words in the Burmese Language ; .
2. Affinities of the Pyu language ;
3. A new book on Pagan by Captain C. M. Enriquez, 21st Punjabis ;
4. The bronze figures in the Arakan Pagoda, Mandalay ;
5. A note on "Khebo ;"—[*Chas. D.*]
6. Epigraphical and philological notes on *Klañjo-kye : zu :—*[*Chas. D.*]

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
1	2	3	4	5	6	7
			1.—INSCRIPTIONS.			
1	....	Votive tablet, baked clay.	4½" × 3" contains 3 lines of inscription.	Pāli ...	...	Records that the tablet was made by a monk named Moggaliputta.
2	Museum, Pagan ...	Stone ...	4' 5" × 1' 3" ...	Pyu ...	...	...
3	Mingalazedi Pagoda	Brick ...	.....	Talaing	1298 A.D.	Contains only two letters, unintelligible.
4	Do.	Do. ...	.....	...	Do.	Do.
5	Do.	Do. ...	.....	Burmese	Do.	"Intapatra" appears to be the name of a minister.
6	Do.	Do. ...	.....	Do.	Do.	Contains eight letters, unintelligible.
7	On the walls of a pagoda, Wetkyi-in village, Pagan.	.....	.....	Talaing	1194 A.D.	Writing in ink. Extracts from Sutta Piṭaka.
8	Do.	.....	.....	Do.	Do.	Do.
9						
10						
11						
12						
13	Do.	.....	16 lines ...	Burmese	Do.	Writing in ink. Records the making of an image of the Buddha and dedication of it to the Pagoda.
14—86	Enamelled plaques from the Ananda Pagoda, Pagan.	.....	Each contains a line ranging from 7"—1' in length as well as in breadth.	Talaing	1090 A.D.	Legends from the stories of the last ten great Jātakas or Birth Stories of Buddha.
87	A pagoda, near Kawayōn monastery, Sagaing.	Stone slabs ...	.....	Pāli and Burmese.	...	Writing in gold on a ground of red paint. It is written on four slabs of stone lining a relic chamber of the Pagoda, which measures 32" × 21" × 17". It is a set of prayer in which the donor prays for the attainment of enlightenment.

APPENDIX G—contd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
II.—COINS.							
1	Silver	Shah Alam II	...	...	Persian character	Persian character	Andambara Coin.
2	Do.	Do.	...	...	Do.	Do.	
3	Do.	Do.	...	...	Do.	Do.	
4	Copper	Rudradasa	...	...	Sacred tree with snake beneath and front part of elephant to right, Kharoshti legend to left reading "Rudradasa" Rudradasa.	Three storeyed Temple and trident. Brahmi legend to top and right reading [mahade] va [sa] rana Rudrada [sasa] of King Rudradasa the great Lord".	
5	Do.	Do.	...	...	As above, but Kharoshti legend on top, right in the middle of the coin, reading Mahadevasa Raṇa.	As above, but Brahmi legend to right of trident reads "Rudradasa."	Do.
6	Do.	Do.	...	...	Same as No. 4 ...	Same as No. 4, but Brahmi legend to top "Mahadevasa" and on left 'Rudra'.	Do.
7	Do.	Do.	...	...	Sacred tree within railing. Kharoshti legend on left, and [Mahade] vasa Raṇa Rudradasa	Three-storeyed temple and trident. Brahmi legend on top reading [Mahade] va [sa] raṇa. Rudrada [sasa].	Do.
8	Do.	Sivadāsa (?)	...	...	Snake, trunk of elephant and fragments of Kharoshti legend to left.	Temple, below it snake. To right trident and to left Brahmi legend obliterated "das."	Do.
9	Do.	Sivadāsa	...	...	Tree in railing, front part of elephant, Kharoshti legend above, right across.	Three-storeyed temple and trident-inscription much worn.	Do.
10	Do.	Do.	...	...	Traces of tree and Kharoshti legend on top of (Odumbarisa).	Three-storeyed temple with traces of Brahmi inscription on top.	Do.
11	Do.	Rudradasa	...	...	Tree and fore part of elephant to right. To left fragmentary Kharoshti legend reading 'Dasa'	Three-storeyed temple with Brahmi inscription on top. [Ma]hadevasa.	Do.
12	Do.	Oharaghosa (?)	...	...	Tree in railing and Kharoshti legend 'Mahadevasara' on top and left.	Three-storeyed temple and trident to its left with legend obliterated.	Do.
13	Do.	Possibly Rudradasa ...	...	...	Tree in railing, front part of elephant and Kharoshti legend to left	Three-storeyed temple with trident and faint traces of inscription.	Do.
14	Silver	Aurangzeb	Itawa	r. y. 4x iii Hijri.	Persian character	Persian character	Silver rupee Aurangzeb.
15	Do.	Shah Alam II	Muhammadabad Benares.	r. y. 26 Hijri year 1218.	Do.	Do.	

APPENDIX G—contd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
II.—COINS—contd.							
16	Silver	Shah Alam II ...	Muhammada- bad-Benares.	Hijri year 1219	Persian character	Persian character	Varaha type Cf. I.M.C. Vol. I, pages 241 and 242. Cf. Coin No. 55 of I.M.C., Vol. II. Cf. Coin No. 9 of I.M.C., Vol. II.
17	Do.	Do. ...	Do.	Hijri year 1223	Do.	Do.	
18	Do.	Do. ...	Do.	Hijri year 1226	Do.	Do.	
19—22	Gold	Adi ...	Coins of the G	anga dyna	sty of Kalinga.		
23—27	Copper	Adi ...	...	...	...	...	
28—32	Do.	Altamsh	...	...	...	...	
33—37	Do.	Mahammad Bin Sam	...	...	...	...	
38	Silver	Shah Alam, II ...	Mahammada bad-Benares	26 r. y. 1203 H.	Persian character	Persian character	
39—46	Do.	Do. ...	1204, 1206, 1208, 1209, 1210, 1212, 1216 and 1225 H.Y.	...	Do.	Do.	
47	Do.	Do. ...	Subah Oudh	...	Do.	Do.	
48	Do.	Muhammad Ali Shah, 3rd king of Oudh.	Subah Oudh, Baitul Sulta- nat Lakhnau.	(ahd) 1254 H.	Do.	In centre, one fish. On sides two women support- ing crown with an inscription around in Persian character.	(A better specimen.)
49—51	Do.	Do. ...	Mulk Oudh, etc.	r. y. 3 1256H., r. y. 4, 1256H., and r. y. 4, 1256H	Do.	Do.	
52	Do.	Amjad 'Ali Shah, 4th king of Oudh.	Mulk Oudh, Baitul Sulta- nat Lakhnau.	r. y. and, 1258 H.	Do.	Two swords around. In centre fish surmounted by umbrella and crown with an inscription in Persian character around the margin.	
53	Do.	Do	Do.	Do.	Do.	Do.	
54—59	Do.	Do.	Do.	1259H., 1259H., and 2 r.y. 1260H., and 2 r.y. 1261H., and 3 r.y. 12161H., and 4 r.y. 1262H., and 5 r.y. 1263 H. and r. y.	Do.	Do.	
60	Do.	Wajad 'Ali Shah, last king of Oudh.	Do.	Do.	Do.	Oudh coat of arms in centre. around an inscription in Persian character.	
61—67	Do.	Same as No. 59, but with different dates.	Baitul Sultanat	1267 H.	Same as No. 59,	Same as No. 59	
68	Do.	Wajad 'Ali Shah, last king of Oudh.	Lakhnau Mulk Akhtar- nagar.	r. y. 5	but 1267 Hijri.	except mint Baitul Sultanat Lakhnau Mulk Oudh Akhtar- nagar r. y. 5.	

APPENDIX G—concl'd.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concl'd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
1	2	3	4	5	6	7	8
II.—COINS—concl'd.							
69—76 77	Silver Bullion coin.	Same as No. 67, but with different dates. Bahlol Shah Lodi ...	Delhi ...	893H.	.....	.....	Legend same as on No 561, I.M.C., Vol. II.
78—97	Do.	Sikandar Shah Lodi	...	...	...	...	Legend same as on coin No. 582, I.M.C., Vol. II, with different dates.
98	Silver	Mahavarmmadeva of the Chandel dynasty of Bundelkhand.	...	...	Metal and weight R-14s grs. Sri Manmadana va (r) ma.	Rude figure of a seated goddess facing cross-legged with hands spread at sides.	Madanvarm madeva of the Chandel dynasty of Bundelkhand (A.D. 1130 1165) and seated goddess type.
99	Do.	Do.	...	...	R-14 grs Sri Ma (ma) dana Var (rma).	Do.	Do.
100	Do.	Mahammad Shah ...	Shah-ja-ha-nabad.	r. y. 18 H. 1148	Persian character	Persian character	Refce. I.M.C. 2050.
101	Do.	Do.	Do.	r. y. 23 H. 115 (3)	Do.	Do.	Refce. I.M.C. 2059.
102	Do.	Do.	Do.	r. y. 29 H. 1159H.	Do.	Do.	
103	Do.	Ahmad Shah Bahadu	Do.	r. y. 6 H. 1166	Do.	Do.	Refce. I.M.C. 2178.
104	Do.	Alaungir II ...	Do.	Ahad? (1157) H.	Do.	Do.	Refce. I.M.C. 2251.
105	Do.	.....	Lakhnauti ...	...	Persian character (in square area).	Persian character (in double square).	Silver coin of Bengal-Sultan Ghiyasuddin Bahadur Sha who was a Governor under the Emperor of Delhi (710—723 Hijri).
106	Do.	Fakhrud-din Mubarak Shah (East Bengal).	Sunargaon	...	Persian character (in circle).	Persian character (in small circle).	Coins of Independent Kings of Bengal.
107	Do.	Do.	Do.	745 H.	Persian character	Persian character (in circle).	Refce. I.M.C. 17.
108	Do.	Do.	Do.	746 H.	Do.	Do.	
109	Do.	Do.	Do.	747 H.	Do.	Do.	Refce. I.M.C. 18.
110	Do.	Do.	Do.	748 H.	Do.	Do.	Refce. I.M.C. 19.
111	Do.	Do.	Do.	749 H.	Do.	Do.	Refce. I.M.C. 20.
112	Do.	Shamduddin Itujas Shah, 746—759H.	Firozabad ...	...	Persian character (in circle).	Do.	Type A no date.
113	Do.	Do.	Do.	754 H.	Do.	Do.	Type A.
114	Do.	Do.	Sunargaon	754 H.	Legend same as on No. 112 (in square inscribed in a circle).	Do.	Type D.
115	Do.	Do.	Firozabad ...	750 H.	Do.	Do.	Type E.
116	Do.	Do.	No mint ...	No date	Persian character	Persian character	
117	Do.	Akbar ...	Ahmadabad	1000 H.	Do.	Do.	
118	Billon coin.	Firoz Shah Tughlaq III.	Delhi Hazrat	780 Hijri	Do.	Do.	Refce. I.M.C. 434.
119*	Do.	Firoz Shah Tughlaq	Delhi Darul-mulk.	...	Do.	Do.	Refce. I.M.C. 452.

* All these coins belong to the Phayre Provincial Museum, Rangoon.